

THE PRĀKṚTAPRĀKĀŚA

THE
PRĀKṚTA-PRAKĀŚA

OR

THE PRĀKṚT GRAMMAR

OF

V A R A R U C H I,

WITH THE COMMENTARY (MANORAMĀ) OF BHĀMAHA.

WITH THE TEXT, NOTES, ENGLISH TRANSLATION,
AND INDEX OF PRĀKṚT WORDS

BY

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TO
HORACE HAYMAN WILSON

BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY
OF OXFORD.

IN GRATEFUL ACKNOWLEDGMENT OF ALL THAT HE
OWES TO HIM

AN OXFORD PUPIL

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THIS VOLUME

PUBLISHERS' NOTE

This monograph is the third edition of E B Cowell's translation of a well known work on Prākṛt Grammar of Vararuchi, the oldest known grammarian of the Prākṛt dialects, i.e. dialects that are considered inferior to Sanskrit "In Sanskrit dramas, it is women, except female religious characters, and subordinate male personages, who are made to speak in Prākṛt languages, the use of Sanskrit being reserved for the higher characters of the play, and amongst the former, again the choice of the special Prākṛt dialect is adapted by the poet to the rank which such a subordinate personage holds, the more refined dialect being appropriated, for instance to the wives of the king or hero of the play, an inferior Prakṛt to his ministers; others less in degree to the sons of the ministers, soldiers, town people, and the like, down to the lowest Prākṛt, which is spoken only by servants or the lowest classes"¹

Cowell himself wrote in 1850 that, "The women use a different dialect in which Sanskrit is softened down by a similar series of changes to those which have melted Latin into the modern Italian, and these dialectical varieties are more or less regular and euphonious according to the rank of the speaker, the domestics, both male and female, use dialects still more removed from the present Sanskrit"²

The *Sahitya Darpana* enumerates fourteen Vararuchi four while Lassen two such dialects

Here in this work Cowell edits with elaborate commentary, notes and translation the sūtras or grammatical rules of Vararuchi and thus introduces students to the study of this most interesting dialect as to a new language, and enables them for the first time fully and thoroughly to understand and appreciate the Sanskrit Dramas

1 Goldstucker, in Chambers' Encyclopaedia, 1862

2 "Hindu Drama", Westminster Quarterly Review, 1850

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PREFACE

Prākṛt is the general term, under which are comprised the various dialects which appear to have arisen in India out of the corruption of the Sanskṛt, during the centuries immediately preceding our era. Their investigation offers much to interest both the philological and the historical student; for not only is a knowledge of Prākṛt (and especially of the principal dialect usually understood by that name,) essential to the explanation of many forms in the modern languages of India¹—supplying, as it does, the connecting link between these and the ancient Sanskṛt—but, while thus throwing light on the history of one branch of the Indo-Germanic family of languages, it affords many valuable illustrations of those laws of euphony, with whose effects we are ourselves familiar, in comparing the modern Italian and Spanish with the Latin out of which they sprang. At the same time Prākṛt is closely connected with several deeply interesting historical questions. ‘The sacred dialects of the Bauddhas and the Jainas are nothing else than Prākṛt, and the period and circumstances of its transfer to Ceylon and Nepāl are connected with the rise and progress of that religion which is professed by the principal nations to the north and east of Hindustān.’² When the Greeks,

1 For instance, cf. the Hindustāni *chandaḥ, terah, bārah*, with the Prākṛit forms in Vararuchi, ii. 44. 1. 9.

2 Wilson’s “Hindu Drama,” Introduction, p. lxxi.

under Alexander, came in contact with India, Prākṛt seems to have been the spoken dialect of the mass of the people. The language of the rock-inscriptions of King Asoka, which record the name of Antiochus and other Greek princes about 200 B C, is also a form of Prakṛt, and similarly we find it on the bi-lingual coins of the Greek Kings of Bactria. It also plays an important part in all the ancient Hindu dramas, for while the heroes speak Sanskṛt, the women and attendants use various forms of Prākṛt, the dialectical variations being more or less regular and euphonious according to the rank of the speaker.

Varauchi appears to have been the first Grammarian who reduced these popular dialects to a system, and, if we may receive the Hindu tradition, he was one of the 'nine gems' who flourished at the court of Vikramāditya, King of Ujjain, whose great victory over the Sakæ, as they pressed onward towards India after overrunning Bactria, B C. 56, is the traditional epoch from which the Hindus still date their Samvat era. The chronology of Sanskṛt literature is extremely uncertain, but there are several circumstances which, in this instance, tend to confirm the popular account, if we may assume, as settled, the identity of Vararuchi and Kātyāyana. For this identification, our chief authorities are the universal popular belief in India, and the direct testimony of Somadeva, a native of Kashmir in the twelfth century. This author, in his encyclopædia of legends, called the *Kaṭhāsarit saḡara*, collected from various sources, and comprising a large portion of the mythological lore of the Hindus, expressly mentions them as the same person

and uses either name indiscriminately³. For the age of Kātyāyana, we have some independent testimony, which, though not precise, yet certainly throws his date far back into the past, and fixes it, at the latest, as anterior to our era. Kātyāyana has always been the reputed author of the Vārtikas, or supplemental remarks on the ancient Grammar of Pāṇini ; and both names are found in the accounts of the Chinese Buddhist Hiuan-thsang, who travelled in India in the first half of the seventh century of our era. Pāṇini is called Pho-ni-ni, and described as the founder of music, which appears to be the nearest Chinese expression for a grammarian ; the passage relating to Kātyāyana is as follows :⁴ *‘Tchi na pou ti (erigé par les Chinois), limite de l’Inde du Nord....Au sud-est de la grande ville, á 500 li, monastère de Tha mo sou fa na (forêt obscure) ; lá a vécu le docteur Kia to yan na, 300 ans après le Nirvána.’* Monastère fondé par Asoka.’ The Buddhist traditions in Ceylon all agree in calling the author of the earliest Pāli grammar Kachchāyano ;⁶ and, although this is said to have perished, yet when we remember how very closely allied Pāli is to Prākṛt and that Kachchāyano is simply the Prākṛt form of Kātyāyana, there

3 See this point fully discussed in Wilson’s Sanskrit Dictionary, Introd. (first ed.) pp. vi.—xi

4 Quoted in the Appendix (p. 382) to Remusat’s translation of the *‘Foe loue ki, ou Relation des royaumes bouddhiques’*. See also M. Julien’s *‘Hist. de la vie de Hiouen Thsang,’* pp. 102, 165.

5 The common date of the Nirvána of Buddha is B.C. 543; but Hiuan Thsang (as quoted in a note to p. 237) gives several different dates as current in India in his time, the latest of which is about B.C. 360

6 See Turner’s *‘Mal liwanio,’* Introd. pp. 25, 27

can be little doubt that the Prākṛt grammar of the one and the Pāli grammar of the other, are only the Brahmanical and Buddhist versions of the same tradition.

The following work of Vararuchi or Kātyāyana is certainly our oldest authority for Prākṛt grammar ; and its rules are generally quoted by later grammarians and scholiasts as *par excellence* the 'Prākṛta Śāstra.' Other grammarians have generally followed its system, and contented themselves with adding single rules, or altering the arrangement of its details. Much discrepancy exists between the Prākṛt of the grammarians, and that which we find in the plays ; and it is of great importance to have a complete edition of the oldest grammarian, that we may ascertain, if possible, how far this discrepancy may be ascribed to the multiplied errors of ignorant, and the unauthorised corrections of learned, transcribers; and how far it may have arisen from a difference of time between the age of the poets and that of the grammarians, the dates of Sanskrit literary history being so uncertain.

The works of the two great grammarians Pāṇini and Vararuchi have been singularly different in their fate; for while the former has been ever guarded with the most scrupulous care, and its *sūtras* (or 'concise aphorisms',) revered with almost Masoretic attention to minutiae, the latter has been apparently left to all the vagaries of successive copyists and editors. The MSS. often vary considerably, as indeed might be expected in an ancient work, which has passed through so many generations, of copyists, all of whom knew Sanskrit better than the dialect whose peculiarities the work explained; but the most important

PREFACE

variation is in the *number* of the sūtras, some MSS. containing many which are not found in the others, and as no record appears to have been preserved of the original number, it is a question of some difficulty to decide in particular instances.

The MSS. which I have used in preparing this edition, are as follows —

(A.) No. 1120 in the East India House Library. A valuable MS., but frequently difficult to read.⁷

(B.) No. 211 in Professor Wilson's collection in the Bodleian Library at Oxford.

(C.) No. 210 in the same. Clearly written, but very inaccurate.

(D.) No. 158 in the same.

7 It is this which Lassen used for the portions of Vararuchi published in his "*Institutiones Lingux Practicæ*" (where he gave Sections i—iv, x—xii, to which we may add Sect. viii, as given from the same source in Dr. Delius' "*Radices Practicæ*"). Having thus only one MS., and that not unfrequently very obscure in its writing, it was impossible for him to avoid many errors of transcription. These have been carefully pointed out in an article in the second volume of Dr. Hofer's "*Zeitschrift für die Wissenschaft d. Sprache*." I have noticed the more important of them in the notes to the text, but I have not been sorry to escape the unpleasant task of exposing the unavoidable inaccuracies of one whom all Oriental scholars must ever regard with affectionate reverence. Professor Lassen's "*Institutiones*" have been of such continual service to me in the present work, that I feel bound to add my little tribute of admiration at the skill with which, in spite of such inadequate materials, he has accomplished his difficult task.

(E.) No. 151 in the same. A clearly written MS. in the Bengālī character.

(W.) A beautifully written MS. in the Royal Asiatic Society's Library, formerly belonging to Mr. Wathen of Bombay, for whom it was prepared [*prakāśi-kṛtam*] by the Pandit Viṣṇu-Śarman, and transcribed by Bāpū Śarman. Of this I have used an accurate transcript on this paper, belonging to Dr. Max Muller.

Of these MSS., we must at once separate W from the rest, as being evidently a modern recension. It abounds with new rules [see Appendix A.] which are found in no other MS., and which in some cases spring from evident errors on the part of the editor [as in those numbered 12 and 23 in App. A], in others he seems to have met with two readings in the MSS. and inserted both as separate rules [as e g. v. 16 (*cf.* note), vii. 23]; in others he has interpolated sūtras from other grammarians. W is therefore of very little value in a critical point of view, and though I have consulted it throughout, and given its variations where they seemed of importance, the whole has evidently been subjected to such an entire recasting [*prakāśikaranam*], that we can place little reliance on its various readings, unless supported by other authority.

A and C are (as I am persuaded), copies from the same original MS., this was probably written in the Bengālī character, which would explain many of the extraordinary mistakes which the copyist of C has made from ignorance of the character. After collating part of C, and finding it useless from the absurd blunders of the copyist, and its evident identity with A, where the genuine reading was

preserved, I contented myself with simply referring to it in passages where A was doubtful. B is a MS. which seems to be composed of two parts bound together, though both are in the same writing, the paging of the latter from the middle of Section vii. has been altered to suit the former. In the earlier part it generally agrees with A, but in the latter, especially in Section viii. it agrees rather with D, and even seems to borrow a few sūtras from W. D and E generally agree,⁸ the chief difference being that in the last five Sections (and sometimes in the earlier ones) E continually gives only the bare sūtra and its examples, omitting the explanation of the Commentary, and frequently omits even the examples too. I did not discover E until I had nearly finished my collation, but I have collated it for most of the second half, and referred to it in all cases of difficulty in the earlier parts.

The text of the following edition has been made from a thorough collation of the MSS. ABD (A being taken as the basis), with the collateral help of C and E, which may be considered as respectively co-ordinate with A and D, W has been throughout consulted, and its *Variz Lectiones* noted, where of any value, but always as of inferior authority. Where BDEW agree in giving sūtras not found in AC, I have inserted them in brackets; and in one instance, at

8 Thus DE alone quote the line from the *Scrubandha* in the Comm. to iii 52—For our knowledge of this rare and ancient Prakrit poem we are indebted to Dr Hofer's interesting article in his 'Zeitschrift,' and we trust that, in spite of the corrupt state of the MS which he mentions, he will yet give us an edition of the text. Such a work would be indeed a boon to all Sanskrit scholars.

the end of Section v., I have similarly inserted some from DEW, but their authenticity must be left for future decision. The sūtras found in only one MS. beside W I have given in the notes, the various spurious Sūtras found only in W (nearly fifty in number) are given in Appendix A

Beside the above MSS. of Vararuchi. I have also derived considerable assistance from the works of other Indian grammarians, as the Prākṛta-Sanjīvanī, and the grammars of Kramadīśvara, Hemachandra, etc.

1. The only MS. of the Prākṛta-Sanjīvanī, which I have met with (No. 1503 in the East India House Library) is imperfect at the commencement, and is, unfortunately, very carelessly transcribed, and full of errors. Had it been accurate, it would have been of great service, as it seems to be a commentary on Vararuchi's sūtras, which it generally gives in their proper order, but in some places with additions and alterations. The difficulty of deciphering the MS. has precluded my making that use of it which I otherwise should have done. The work consists of nine⁹ Sections, corresponding to the first nine of Vararuchi. The general inscription at the close of each section is *Iti vasantarāja virachitāyām prākṛta sanjīvanyām*, or, as it is written at the close of the book, *Prākṛta-sanjīvanīvṛttau*, the only notice which I have found of Vasantarāja himself, is in a passage from the Prākṛta Sarvasva, which states that Mārkaṇḍeya, the author of the latter work, commenced it

9 The MS numbers only eight, but the final inscription of the fifth is by mistake repeated for that of the sixth, which has occasioned the error, cf. ff. 43. 53.

after a previous study of the systems of former grammarians, among whom he specifies Śākalya, Bharata, Kohala, Vararuchi, Bhāmaha, and Vasantarāja.¹⁰

2. Hemachandra was a grammarian of the Jaina sect, who flourished in the thirteenth century, and wrote a Prākṛt Grammar as an eighth 'Adhyāya' after the seven 'Adhyāyas' of his Sanskrit Grammar. The final inscription is *Ity-āchārya śrī Hemachandra-usrachistāyām siddha Hemachandrā-bhidāna svopajna-śabdānuśāsanavrttan*, etc.

This eighth Adhyāya consists of four Pādas, with 271, 217, 180, and 445 sūtras respectively. We have first the Prākṛta-bhāṣā (or 'principal Prākṛt'), in the first three pādas and half of the fourth, the remainder is occupied with the Saurasenī, Māgadhī, Paisāchī, Chūlikā-Paisāchī, and Apabhraṁśa bhāṣā. Hemachandra's opening sūtra is '*Babulam*,' and the *babulādhikāra* is supposed to continue to the end of the work,¹¹ and to explain any irregularities which may apparently contradict his rules, especially in the Jaina writings, '*Ārsam*' being his next sūtra. His arrangement is frequently very different to that of Vararuchi, and in many cases his rules are quite independent. I have found two MSS containing the eighth Adhyāya by itself in the Walker collection in the Bodleian, both in the Devanāgarī character.

10 शौकन्यभरतक्षेदलवररुचिभामहृषमताराजार्थैः प्रोक्तान् प्रधान् नानालक्ष्याणि च त्रिपुणनानोक्य अव्याकीर्णं निरादं चार सत्त्वापरप्रदितपद्य मार्कण्डेयस्त्र्योद्विः प्राकृतसर्वस्वभारभते ॥

11 An instance of this occurs in a sūtra quoted in Appendix E

[a.] (No 200) A very correctly written MS., but some of the characters are very peculiar, and in many parts the writing of the last lines of the page is blurred and illegible.

[b] (No. 171) A less legible MS, but more easy of reference from its having the Sūtras of each pāda numbered.

Hemachandra's grammar is too independent of Vararuchi's to afford much aid in illustrating the latter's sūtras, but many of his rules are very interesting, especially those on the Magadhī, an abstract of which I have added at the end of the translation of Section xi [cf. p. 181], his rules for the Śaurasenī are given in Appendix C [cf. pp. 104—106], some important rules on the Sandhi of vowels, and the doubling of consonants, are inserted in Appendix D and Appendix E [cf. pp 185—187], and I have frequently quoted his other rules in the notes to the translation

3 Of the Prākṛt grammar in the *Samkṣipta sāra* of Kramadīvara, which, as in Hemachandra, is added at the end of the Sanskrit portion, I have not succeeded in finding a copy (all the MSS. which I have consulted ending with the Sanskrit part), and I have therefore only used the abridgement given by Professor Lassen from the Paris MS. in the Appendix to his 'Institutiones.' As this work is of great value in correcting Vararuchi's text, it is with no small pleasure that I have seen among the publications of the Bengal Asiatic Society, which are announced as in progress, an edition of the Prākṛt portion, by Bābu Rājendralāla Mitra. Probably no other grammar could be of the use, which this promises to be, in correcting and elucidating Vararuchi, as

Kramadīśvara has followed his method so much more closely than any other grammarian, whose works have come under my knowledge.

4. To the above I might add the *Prākṛta-Sarvasvā*, by Mārkaṇḍeyakavīndra, of which there is a copy, bound up with Vararuchi, in the MS. which I have marked D in my collation; but unhappily it is so carelessly transcribed that I have found it quite useless to consult it. I may also mention here that the commentary on the 13th canto of the Bhaṭṭi-Kāvya, which is so written as to be either Sanskrit or Prākṛt, has not unfrequently proved of some service (e.g. p. 37, note).

Such are the resources which I have had at my command in preparing the present edition of the *Prākṛta-Prakāśa*, and so far as a careful collation of the MSS. may help, I trust that something may really have been effected towards a critical recension of the text. Several passages still remain doubtful, and for these Vararuchi must wait for better MSS. or a more competent editor. The various readings, which are added at the foot of each page, will furnish the reader with the different corruptions or alterations of the MSS.; and it is these which we must chiefly consult before we attempt to interfere with the *Sūtras* themselves, or to correct them by the rules of later grammarians, or the language of the poets in the plays.

In the present edition, as the Sanskrit type required the use of an inconveniently large size of English type to fit with it in printing, I have been obliged to make my notes to the text as brief as possible, and have generally reserved

any explanatory details or proposed emendations for the notes to the translation.

In printing the Sanskrit text, and especially the commentary, I have ventured to relax the rules of sandhi, wherever their strict observance would have obscured the perspicuity of the rule, or would have mixed Prākṛt words with Sanskrit, as, whatever opinion may be held of the propriety of printing purely Sanskrit works with such a relaxation of grammatical niceties, the objections can hardly apply to a Sanskrit-Prākṛt work like the present, where two languages are continually intermingled, one of which by its very nature repudiates sandhi altogether. I have also throughout followed the MSS. in writing व as the Prākṛt equivalent for the Sanskrit व, in the continental editions of the plays it has been usual to write व, but for this there is no authority,¹² as the MSS. make no difference between the व=the Sanskrit व, and that=the Sanskrit व. The rules of Vararuchi evidently show that there was no distinction whatever between *b* and *v*, thus in ii. 2, and iii. 1, we have only one of them introduced, and yet it manifestly is intended to include both, and again in iv. 21, the prepositions *apa* and *ava* both become *o*, which would imply that their Prākṛt forms previous to contraction were identical. It is not so easy to determine which of the two sounds thus absorbed the other, and whether in translation we should represent it by *b* or *v* universally, the analogy of the modern languages would incline us to the former, but a sūtra in

12 Cf Dr Trithen's remarks in the preface to his edition of the *Mahāvīracarita*

Hemachandra given below,¹³ which is the only passage in which I have seen the subject alluded to, seems to favour the latter, which I have therefore adopted throughout.

Where I have occasionally quoted from the *Prākṛt* of the plays to illustrate peculiar rules, my references have been made to the usual editions, except in '*Śakuntalā*' where I have generally quoted from the excellent edition lately published by Professor Williams, though I have added references to that of Dr. Bochtlingk.

In the English translation, I have endeavoured to follow the plan which Dr. Ballantyne has adopted in his edition of the *Laghu Kaumudī*. All the peculiar features of the Hindu system are retained, while at the same time those explanations are added, which the sententious brevity of the Hindu grammarians so frequently requires. The culminating point of Hindu grammar is of course the great work of Pāṇini; and it is not impossible that some of my readers, who may be unacquainted with this part of Sanskrit literature, may find in *Vararuchi* an introduction to his master's more elaborate work. At the same time, the whole system of *sūtras* is so peculiarly Hindu, that a short translation like the present may not be without its interest even as a literary curiosity.

I have to tender my sincere acknowledgments to Dr. Max Müller for the kind assistance which he has so frequently given me during the course of this work, not

13 ॥ दो षः ॥ एरातरम्पदुहम्पनादेर्व दो भवति ॥ अत्रान्
अत्रान् ॥ अत्रान् ॥

would I conclude without expressing my thanks to Mr. Stephen Austin, of Hertford, for the spirited manner in which he has undertaken the printing of this book, and has spared neither pains nor expense in carrying it through the press. We are indebted to him for a series of the most elegant and accurately-printed editions of Oriental books, which have ever been published in this country.

Oxford, December, 1853

E. B C

INTRODUCTION

'Prākṛt' (as has been already observed) 'is the common name given to the various dialects which sprang up in early times in India, from the corruption of the Sanskrit ;' and, as the word is used by the grammarians, it signifies 'derived,' thereby to denote its connection with the original Sanskrit. Thus, Hemachandra defines it—'*prakṛtibhīḥ sanskritam, tata-bhavam tata āgatam vā "prākṛtam."*' The later grammarians include many varieties under the name, but most of these are probably the subtil refinements of a later age, as, the older the grammarian is, the fewer we find the dialects to be, and the oldest, Vararuchi, has only treated of four—the Mahārāṣṭrī, the Paisāchī, the Māgadhī, and the Saurasenī. Of these the first is considered by him as the most important, and it is this which Professor Lassen has treated as his '*dialectus præcipua*.' Its grammar is given in the first nine sections of the '*Prākṛta Prakāśa*,' the remaining three sections being severally devoted to the peculiarities of the other three dialects.

As the method of Hindu grammarians' is very different from that with which we are familiar in Europe, it has been thought that the following short abstract of Prākṛt Grammar in a more modern form might not be without its use to the

1 All the rules of Hindu grammarians are given in the form of concise aphorisms (*su'tras*), which hang together as on a *thread* (whence the name), so that frequently a rule contains one or more words which have to be supplied in those which follow it, to complete their sense. The aphorisms themselves are expressed as briefly as possible, and to facilitate this the following abbreviation is resorted to—A word in the genitive case is generally governed by *stbāne* understood (i.e. *instead of* such a word or letter another

student as an introduction to the original, while, at the same time, it is hoped that it will give a sufficient view of the language and its peculiarities to enable any reader of Sanskrit readily to understand the Prākṛt passages, which form so large a portion of all Hindu plays

Prākṛt almost always uses the Sanskrit roots, its influence being chiefly restricted to alterations and elisions of certain letters in the original word. It everywhere substitutes a slurred and indistinct pronunciation for the clear and definite utterance of the older tongue, and continually affects a concurrence of vowels, such as is utterly repugnant to the genius of the Sanskrit. In the following abstract we shall first treat of the changes which it effects in the letters of the words, and then those which it effects in the letters of the words, and then those which it effects in their declension or conjugation.

SECTION I

1. Vowels. (Var. 1)

Prākṛt retains all the Sanskrit vowels except *r* (*ri*, *lr*, *lri*) *ai* and *au*

r initial, and with no consonant preceding it, becomes *ri*, and sometimes even when a consonant does precede, this is to be used), a word in the ablative by *param* (i.e., after such a word or letter, etc), a word in the instrumental by *saba* (i.e., together with such, etc), a word in the locative is sometimes used in its proper sense (as in Var. 1 23) but more commonly it is used as a locative absolute, with *pare* understood (i.e., when such a word or letter follows, the rule refers to that which immediately precedes it, cf Panini, 1 1, 66) *Va* signifies 'option'. Panini adopts many more, but these will suffice for Vararuchi

consonant being then elided [Var. i. 30, 31]. *r* also frequently becomes *a*, *i*, or *u* (especially when preceded by a consonant). For examples, cf. Var. i. 27-29. [For *ṛ*, cf. i. 33].

as becomes *e* or *ai*, rarely *i* or *ī* (i. 35-39).

au becomes *o* or *au*, and sometimes *u* (i. 41-44).

Of the remaining vowels, *e* and *o* are no longer diphthongs, and may be long or short as to their quantity (cf. Williams' *Śakuntalā*, p. 228, note).

Vararuchi in Section i. gives various directions for the changes of the other vowels, but these are rather confined to certain words, than expressive of general rules. Professor Lassen (Inst. pp. 139-144) has laid down as a general principle that *before two consonants a long vowel is shortened*;² that is, *ā*, *ī*, and *ū*, become severally *a*, *i*, and *u* (*e* and *o*, being common, may remain): *as*, *maggā* for *mārga*; *diggha* for *dirgha*; *puvva* for *pūrvā*. Subsidiary to this, are the two following rules: [A.] If the long vowel is retained, one of the consonants is elided, as *īsara* or *issara* for *īśvara*: [B.] A short vowel before two consonants is occasionally lengthened, and one of the consonants omitted, as *ṣibā* for *ṣibvā*. *e* and *o* being favourite vowels in Prākṛt, *i* and *u* before a conjunct are very frequently changed to these (cf. Var. i. 12, 20). In some words an initial *u* becomes *a* (cf. i. 22): for *purusa*, 'a man,' we have the anomalous *purusa* (i. 23). We may here mention the anomalous *metta* = *mātsa*, which, though not in Vara-

² This principle does not seem to be given in Vararuci i. but cf. Appendix D.

ruchi, frequently occurs in the plays [e.g. Śak., Williams', p. 183, 6].

2. *Single Consonants.* (Var. 11)

[a.] Prākṛt has no palatal or cerebral sibilant (ii. 43), *n* is everywhere changed to *n*, unless it be followed by a dental consonant, and an initial *y* becomes *j*; with these exceptions, *initial* single consonants generally remain unchanged. [N.B. When a preposition or other particle is prefixed the letter ceases to be 'initial', cf. Comm., ii. 2, on *śuniso*.] We find a few exceptions, as *una* for *punab*, etc. in the plays, but these are not recognised in Vararuchi, cf. also Var. 11. 32—41.

[b.] *Final* single consonants are dropped, except *m*, and sometimes *n*, which become anusvāra [iv. 6, 12]. The finals of nouns often assume *a* or *ā*, and so cease to be final (iv. 7—11)

[c.] *Medial* single consonants.

k, *g*, *ch*, *j*, *t*, *d*, *p*, *b*, *v*, *y*, (by 11. 2), may be optionally elided or retained, but *t* and *p*, when not elided, generally pass into *d* and *v*³ (11. 7, 15); and the elision of *y* (though not so given by Vararuchi) is probably absolute; see Lassen, Sect. 45. The preposition *prati* is always written *padī*, see note, p. 13.

n becomes *n*, *ṭ* becomes *d*; *d* often becomes *l* (11. 20, 23)

Kb, *gb*, *tb*, *db*, *bb*, (11. 27) may remain unchanged, but generally become *b* (when *tb* is not so changed, it be-

3 Or *b*, as it is often printed; on this, see Preface, *supra*

comes *db*, especially in the prose⁴, or Śaurasenī dialect, cf. xii. 3), *chb*, *jb*, *db* remain unchanged, *tb* always becomes *db*; *pb* usually remains unchanged, but may become *bb* (ii. 26; cf. Lassen, p. 208).

r often becomes *l* (ii. 30), this is universal in the Māgadhī and the inferior dialects. *n*, *m*, *l*, *s*, *b*, remain unchanged. *ś* and *s* become *s* (in some words *ś* becomes *h*, cf. ii. 44). For examples, see Var. ii.

3. *Conjunct Consonants* (Var. iii)

It is in these that the Prākṛt changes are most manifest; and, as several distinct Sanskrit combinations are often merged into one Prākṛt form, it is sometimes not easy to recognise the original word in its disguise. Prākṛt avoids a union of two consonants of different classes, and everywhere endeavours to reduce them to the same; this it generally effects by eliding one or the other (iii. 1—3), and then doubling the remaining one (iii. 50, 51); but there are several exceptions in the various individual combinations. One rule may be observed, viz., wherever a conjunct involves a sibilant, the *s* is represented by the aspirate of the accompanying letter, as in *kkb* for *sk*, *shk*, or *ks* (iii. 29), or by *b*, if the other letter has no aspirate, as *nb* for *sn* (iii. 33). When *r* is involved in a conjunct, it sometimes

4 The Mahārāṣṭrī dialect is more peculiarly used in poetry, as we infer, not merely from the usage of the plays, but also from such expressions of Bhāma's as '*uṣṭa bbāṅga bbāya*,' in iv. 16, and his reference to the *gāṭṭb* in ix. 4. Cf. Lassen, pp. 370-378, who also quotes from the Śāhitya-darpana, 'noble women should properly speak the Śaurasenī, but in their songs (*gāṭṭb*) they must use the Mahārāṣṭrī'.

passes into anusvāra, as *ansu* for *āśru* ; and the same also applies, but rarely, to *v* and *s* ; cf. Var. iv. 15. In some cases a new vowel is inserted between the letters of the conjunct, as *harisa* for *harṣa* ; for this, see Var. iii. 59—66.

TABLE OF PRAKRT CONJUNCTS

The following table will show at a glance the various Sanskrit combinations which each Prākṛt one represents. As given there they properly refer to those *in the middle* of a word ; but, by dropping the first letter, they will equally apply to those *at the beginning* ; thus, *kkb=ks* when medial, as *yakkba* for *yaksa*, but *kb=ks* when initial, as *kbada* for *ksata* , similarly, *pp=pr*, medial, but *p=pr*, initial.

क=त्क, टक, क्त (१)⁵ iii. 1. =कय iii. 2. =क, कँ ; क्ल, ल्क, क, iii. 3⁶.

कख=त्ख, प्ख, iii. 1. =कय, iii. 2. =क्ष (त्क्ष, क्षय), प्क, स्क, iii. 29 =ख, ख (: य), iii. 1.

गग=ङ्ग, द्ग, iii. 1 =ग्ग, गय, iii. 2. =ग्ग, गँ, ला, iii. 3

गघ=ङ्ग, द्घ, iii. 1. =ग्ग, घ, घँ, iii. 2, 3.

ङ्ग=ङ्ग (cf. iii. 56).

च=चय, iii. 2. =च, iii. 27. =च, चँ iii. 3.

5 *Kk=kt* is sometimes found in the plays ; as, *mukka=mukta*. See Stenzler's note on *Mrch.* p. 29, 1. 20

6 *Kk=sk, sk*, only in a compound word, as, *tirakkara=tiraskara* (cf. Lassen, p. 264), in all other cases it should be *kkb*. The same holds of *chch=sch*

च=ध्य, iii. 27. = ^९ छ, iii. 3. =क्ष (त्क्ष) iii. 30.
=त्स (त्स्य), प्स, अ^१, iii. 40.

ज=ब्ज, iii. 3. =ञ (sometimes), iii. 5. =ज, जं, ज्य,
iii. 3. घ, iii. 27. = र्य, iii. 17. =य्य (e.g. *sejjā* for *śayyā*.
iii. 17).

ञ्म=ध्य, ह्य, iii. 28^a.

ञ=ञ, न्य, ण्य (sometimes), xii. 7 (*Saur.*)=ञ, x. 9
(*Paś.*)

ट=तै, iii. 22.=त्त (once), iii. 23.

ट=ष्ट, iii. 10. =ष्ठ, iii. 1. स्त, स्थ (rare), iii. 11. v. 23.
viii. 25, 26.

डू=तै, दै (rare), iii. 25, 26.

ड्ढ=ट्य, iii. 2.—र्घ (rare), viii. 44.

ण्ट, ण्ड=न्त, न्द (once), iii. 45, 46.

ण्ण=ग्र, iii. 1.=श, झ, iii. 44. =घ, ii. 42.=ण्य, न्य,
iii. 2.=णं, ण्य, iii. 3.=न्व, iii. 3, with ii. 42.

ण्ह=हण, श्र, ण्य, ख, ह (क्ष). iii. 33 ; cf. iii. 8.

च=क्त, स, iii. 1. =क्ष, त्स, iii. 2. =त्त, त्व, iii. 3. =तै,
iii. 3, 24.

त्थ=क्य, प्य, iii. 1. =त्त,^९ vi. 2. =र्थे, iii. 3. =स्त, iii.
12.=स्य, iii. 1.

7 Cbbbb=stb, very rarely: e.g. *paśicbbbida*=*grastibhita*,
Sakuntalā (Williams' edition), p. 153, 1; cf. Lassen, p. 266.

8 *jb* seems to stand for *ks* in such words as *jbina*=*kṣina*
(Lassen, p. 263), but cf. viii. 37.

9 As in the adverbial terminations, i.e., *stbba=atra*

ह = गृह, वृह, III. 1, 3. = वृ, III. 2. = वृ, ई, वृ, III. 3 (वृ may remain unchanged, III. 4)

वृ = गृह, वृ, III. 1, 3. = वृ, वृ, III. 3.

वृ = वृ (Saur., cf. Hema-ch. 261, App. C.)

वृ = वृ (once), III. 34.

वृ = वृ, वृ, III. 1. = वृ, III. 2. = वृ, ई, वृ, वृ, III. 3. = वृ, III. 49. = वृ (once), III. 48.¹⁰

वृ = वृ, वृ, वृ (: वृ), वृ, III. 1. = वृ, वृ, III. 35, 36.

वृ = गृह, वृ, वृ, III. 1. = वृ, वृ, III. 3.

वृ = गृह, वृ, वृ, III. 1. = वृ, III. 2. = वृ, वृ, III. 3. = वृ (once), III. 47.

वृ = वृ (on this rare change, cf. note transl. III. 53).

वृ = (वृ, वृ), वृ, III. 43. = वृ, III. 2. = वृ, वृ, III. 3. [वृ becomes वृ - ; cf. III. 62.]

वृ = वृ, III. 32. = वृ, वृ (sometimes), III. 32, cf. vi. 49. vii. 7. = वृ, III. 8.

वृ = वृ, वृ, xi. 7. (Māg).

वृ = वृ (sometimes), III. 18.

वृ = वृ (sometimes), III. 20. [cf. x. 8, Pāṇi.] = वृ (sometimes), i. 31.

वृ, वृ = वृ, वृ, III. 62.

वृ = वृ, III. 2. = वृ, वृ (i), III. 3. = वृ (rarely), III. 21.

वृ = वृ, III. 8.

¹⁰ Pp = sp, sp, only in a compound word (cf. note *supra*, on kk), see Lassen, p 264.

व्य=द्व,¹¹ iii. 1. =व्य, iii. 2. =व, च, iii. 3.

-स=श, श्र, श्व, स्व, iv. 15.

स्व=श्म, श्य ; प्म, प्य ; स्य, iii. 2, with ii 43. =श्र, श, श्व ; प, प्व स्व, स्व, iii. 3.

N.B.—Where *three* consonants come together in the Sanskrit word, the semi-vowel, if there is one, is always elided, and then the remaining letters are treated according to rule, as in *machchha*=*matsya* ; unless a nasal precede, in which case the two other letters follow the usual rules, except that they are not doubled after the nasal (iii. 56), as *vinjha*=*vinḍhya*, *dhya* becoming *jh* by iii. 28 (the nasal prohibiting the doubling, which would otherwise have been required by iii. 50, 51).

SECTION II

We may divide Prākṛt nouns into five declensions. 1. Those ending in *a* and *ā* ; 2. Those in *i* and *ī* ; 3. Those in *u* and *ū* ; 4. Those ending originally in *r* ; 5. Those ending originally in any consonant.

The two latter classes have only a few cases which entitle them to form separate declensions. Nouns in *r* either change it to *u* or assume a new termination in *ara* or *āra* (cf. Vararuchi, v. 31-35) ; nouns of relationship admit also a nominative singular in *ā* ; and *mātri*, thus becoming *māā*, is declined like a feminine noun of the first declension (Vararuchi, v. 32, 35). Nouns ending in a consonant

¹¹ *Vv*=*dv* (by iii. 1) only in such cases as *uvvella* for *ndvesta* (viii. 41) where a radical *v* follows the preposition *ud*, cf. Lassen, p. 258. We once find *v*=an initial *dv*, in *vāraba*=*dvādaśa*, ii. 14.

(cf. Vararuchi, iv. 6-11, 18) either drop their final letter, and so fall under one of the first three declensions (when, if neuter, they generally become masculine), as *sara* for *saras* ; or add an *a* (or *ā* if feminine) to the base, as *āsisā* *āsis*. This, however, chiefly applies to those cases whose terminations begin with consonants, these expedients being adopted to avoid the necessity of changing the conjunct, which the meeting consonants would produce ; in those cases whose terminations begin with vowels, the Sanskrit form is generally retained, modified by the usual Prākṛt laws ; as, *bhavadā* (instr. of *bhavat*), *āusā* for *āyusā* (instr. of *āyus*). See Lassen, p. 298.

Prākṛt has no dual number nor dative case (substituting the genitive for the latter) , but it has two terminations of the ablative plural—*hinto*, which signifies ‘from’ in a *causal*, and *sunto*, which signifies ‘from’ in a *local*, sense. The following scheme will give the various forms of the first three declensions, which are by far the most important. As nouns in *u* are declined, *mutatis mutandis*, like those in *i*, no example of these is needed.

DECLENSION OF NOUNS

	वच्छ = वृक्ष masc.	(neut. वण = वन).
	<i>Singular</i>	<i>Plural</i>
Nom	वच्छो (neut. वण)	वच्छा (neut. वणाइ-इ, वणाणि, xii. 11.)
Acc.	वच्छं —	वच्छे, वच्छा (v. 11, cf. note, trans) (neut. = nom.)
Instr	वच्छेण	वच्छेहि-हि

Singular

Plural

Abl.	{ वच्छादो-दु वच्छाहि वच्छा	{ वच्छाहिंतो वच्छेहिंतो वच्छासुंतो वच्छेसुंतो
Gen.	वच्छस्म	वच्छाणं -ण
Loc.	वच्छे वच्छस्मि	वच्छेसु-सुं
Voc.	वच्छ (neut. वण)	वच्छा (neut. वणाइं -इ)

अग्नि = अग्नि masc.

(neut. दहि = दधि).

Nom.	अग्नी (neut. दहिं)	अग्नीओ; अग्निणो (n. दहीइं इ)
Acc.	अग्निं —	अग्निणो ; अग्नी (?) —
Instr.	अग्निणा	अग्नीहिं-हि
Abl.	अग्नीदो-दु-हि	अग्नीहिंतो-सुंतो
Gen.	अग्निणो अग्निस्म	अग्नीणं -ण
Loc.	अग्निस्मि	अग्नीसु-सुं
Voc.	अग्नि (neut. दहि)	अग्नीओ अग्निणो (n. दहीइं-इ)

माला = माला fem.

Nom.	माला	मालाओ-उ ; माला (cf. note, tr. p. 50.)
Acc.	मालं	मालाओ-उ
Abl.	मालादो-दु-हि	मालाहिंतो सुंतो
Instr.	{ मालाइ-ए	मालाहिं-हि
Gen.		मालाणं-ण
Loc.		मालासु-सुं
Voc.	माले	मालाओ उ

We may observe here that feminine nouns in *i* and *ī* are not distinguished in Prākṛt inflexion; and the same holds of those in *u* and *ū*.

INTRODUCTION

णई—नदी fem.

	Singular	Plural
Nom.	णई	} णईओ -उ ; णई (? Lass. p. 307, note 2.)
Acc.	णइं	
Abl.	णईदो दु -हि	णईहिंतो-सुतो
Instr.	} णईअ-आ	णईहिं-हि
Gen.		णईणं-णा
Loc.		णईसु-सु
Voc.	णइ	णईओ-उ

SECTION III—PRONOUNS (VAR. VI)

The *Prākṛt pronouns* follow the inflexions of nouns, but also add some peculiar forms of their own. The accompanying scheme of declension, as applied to *ja*=*ya*, contains, it is hoped, all the forms which are really useful to the student.

As a final consonant is always rejected in *Prākṛt*, some of the pronominal bases are changed from their Sanskrit forms before the case-affixes are subjoined, thus, *kim*, *yad*, *tad*, become severally *ka*, *ja*, and *ta*, *etad* becomes *eda*, and sometimes *e* (Var. vi. 21); *idam* becomes *ima*; *adas* becomes *amu* (and sometimes *aba*, vi. 24). *Kim*, *yad*, *tad*, have also a second form in *i*, as *ki*, *ji*, *ti*, which, though generally restricted to the feminine, still furnishes some forms to the instrumental and genitive singular of the masculine and neuter. *Prākṛt*, in fact, appears to have used the pronominal forms with great laxity; thus we find the proper masculine form of the locative (as *imassim*) frequently used for the feminine, as in *Sakuntalā* (Williams' edition), pp. 36, 2; 115, 3.

We may here add a few peculiar forms which Vararuchi notices; such as *to* and *etto* for *tasmāt* and *etasmāt* (vi. 10, 20); *se* for *tasya* or *tasyāḥ* (vi. 11); *sim* for *teṣām* or *tāsām*; *aba* for the nominative singular of *adas*, being apparently used for the three genders. *ṇam*, though not given in Vararuchi, is frequently found in the plays for *enam* and *enām*. For *kīyat*, *tāvat*, etc., we have (by iv. 25) the forms *keddaba*, *kettia*, *teddaba*, *tettia*, etc.

ज = य (Masc.) 'Who.'			
	Singular		Plural
Nom.	जो (जं neut.)	जे	(जाइ'-इ neut.)
Acc.	जं —	जे	—
Instr.	जेण जिणा	जेहिं	
Abl.	जत्तो -त्तु जदो -दु	जाहिंतो जासुंतो	
Gen.	जस्म जास ¹²	जाणं -ण जेसिं	
Loc.	जस्मिं -स्मि जम्मिं मिं जहिं जत्थ	जेसु -सुं	

Feminine

Nom.	जा	}	जाओ -उ जीओ -उ
Acc.	जं		
Abl.	जादो -दु जीदो (१)	}	जाहिंतो -सुंतो जीहिंतो -सुंतो
Instr.	जिणा		जाहि जीहिं
Gen.	जस्मा जासे (१) जिस्मा जीसे		जाप -इ ; जीप -इ ; जीअ -आ
Loc.	जाहे जइआ		जासां जेसिं ¹³ ; जासिं जाणं - ण जीणं -ण जीसिं
			जासु सु जीसु -सुं

¹² We find also a neuter genitive *kua*, used in the sense of 'why?' in the plays

¹³ Hemachandra gives these first two forms. For *jāsim*, cf. vi. 4, var. lect.

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The personal pronouns are given in Vararuchi, vi. 25-53. I have enclosed in brackets those forms which probably never occur in the plays. The plurals are regularly formed from new bases ; as *tujjha*, *tumba*, *tumma*, *amba*, and, in some cases, *majjha* (cf. Hindūstānī *tujh* and *mujh*).

युष्मद् 'Thou,'

<i>Singular</i>	<i>Plural</i>
Nom. तुमं ¹⁴ (तं)	तुज्जे तुम्हे
Acc. (तं तुं) तुमं	तुज्जे तुम्हे वो
Instr. (तद्) तप ¹⁵ तुमप तुमे (तुमाद्) ते दे	तुज्जहिं तुम्हेहिं तुम्मेहिं
Abl. तत्तो (तद्दत्तो तुमादो -दु -दि).	तुम्माहितो -सुतो
Gen. (तुमा तुह तुज्ज तुम्म तुम्ह ते दे	वो भे तुज्ज्माणं तुम्हाणं
Loc. तद् ¹⁶ (तप तुमप तुमे) तुमम्मि	तुज्जेसु तुम्हेसु

अस्मद् 'I.'

Nom. अहं (हं अह्मं अहम्मि)	अम्हे (यअं in prose, xii. 25)
Acc. मं ममं (अहम्मि)	अम्हे णो (णे ?)
Instr. मे मप (मद् ममाद्)	अम्हेहिं

14 In Śak, Williams', p. 230, 1. 1, we find a nom. *tum*; cf. Var. vi. 26, v. 1.

15 In the plays more generally *tur*.

16 In the plays more generally *tal*.

<i>Singular</i>	<i>Plural</i>
Abl. मत्तो (मइत्तो ममादो -दु -दि)	अम्हाहिंतो सुतो
Gen. मे मम मत्तु मह	मत्तु (१) णो अम्ह अम्हाणं अम्हे
Loc मइ (मए) ममम्मि	अम्हेसु

For the numerals, see Vararuchi, vi. 54 59

SECTION IV—VERBS.

Prākṛt has properly only one conjugation (=the first in Sanskrit), though fragments of forms belonging to other conjugations frequently occur in the plays. The middle voice is very seldom used, and most middle verbs are conjugated actively. There is no dual number, as has been already noticed in nouns.

The only tenses of the active voice which remain seem to be the present, the second future, and the imperative. Below we have given the verb *hasa*, adding in brackets those forms which though not in Vararuchi, occur in Hemachandra, the Sanksh Sāra, and the plays (cf Lassen).

Present

<i>Singular</i>	<i>Plural</i>
1. हसामि हसमि (हसमिहि)	1 हसामो मु -म हसिमो मु-म हसमो -मु -न (हसमदो -म्ह)
2. हससि	2 हसह (in prose हसथ धी) हसित्था (हसत्य)
3 हसदि ¹⁷ हसइ	3. हसति

17 On the absence of this form in Vararuchi, Lassen has a remark (p 202) which it is important for the student of Vararuchi to bear in mind, viz., "Consulto poni a grammaticis formas maxime vulgares, ā poetis contra pro vario dicendi genere diversis locis alterutras praeoptari".

The middle voice has a second and third person singular, as *sahase*, *sahade*, or *sahae*.

Imperative

Singular

Plural

- | | |
|--------------------------|----------------------------|
| 1. हसमु (Var. vii. 18) | 1 हसामो -म हसमो -म (हसम्ह) |
| 2. हसतु (हसाहि हस हसस्स) | 2 हसह (हसघ धं) |
| 3. हसदु हसउ | 3. हसंतु |

It should be added that, instead of *a, e* may be optionally used before any personal affix (vii. 34), as *hasams*, etc., *basedu*, etc. or, in other words, as *is* only *ay* contracted, Prākṛt allows the verbs to imitate partially the tenth conjugation in Sanskrit.

The future has several forms in Prākṛt.

[a] That most in use has the following terminations:—

- | | | | |
|-----------------|-----------------|---------------|-----------|
| <i>Singular</i> | 1. स्सं स्सामि. | 2. स्ससि | 3. स्सदि |
| <i>Plural</i> | 1. स्सामो. | 2. स्सघ, स्सह | 3. स्संति |

These are added to the root with the augment *s*, as *basissam*, etc. The *ss* is, of course, only the Prākṛt form of the Sanskrit *śy*.

[b] A second form gives the anomalous *chchh* for the characteristic *ss* of the future, as *sochchham* or *sochchhissam*, from *śru*, *vochchham* or *vochchhissam*, from *vach* (cf. Var., vii. 16, 17.)

[c] A third form changes the *ssa* to *hi*, as in *hasihims*, etc. We have also such forms of the first person singular and plural as *hasihāms* and *hasihāmo*. (Note also such forms as *kāham*, *dāham*, from *kr* and *dā*, Var., vii. 16)

[For the very rare forms with the inserted *ṣṣa* and *ṣṣā*, in Var., vii. 20—22, as also for the rare preterite in *īa* and *bīa*, in Var., vii. 23—24, See Lassen's Inst., pp. 353—358.]

The Prākrt passive (vii. 8, 9) uses the active terminations, but, for the characteristic *y*, it prefixes *īa* or *ṣṣa*, as *padbīaṣ* or *padbṣṣaṣ* for *pathyate*. Occasionally the *y* of the Sanskrit form is retained, in which case it is of course assimilated to the preceding consonant, as *gammāṣ gamyate*, *dissāṣ*, or more commonly *dīsāṣ*, for *drśyate* (cf. also viii. 57, 58.)

There are two forms of the causal, one in which *ay*, the Sanskrit addition to the root, becomes *e*, as *kāredṣ* from *kara*=*kr* (an *a* in the first syllable of the root becoming *ā* by Var. vii. 26), the other in which *āve* (*ābe*?) is added, as *kārāvedṣ* or *karāvedṣ* (the *a* of the first syllable being only optionally lengthened, vii. 27, cf. note, transl.)

The infinitive ends in *tum*, if a consonant precedes (which is of course assimilated), and *dum*, if a vowel precedes, as *vattum*, from *vach*, *nedum*, from *ni*, the latter being the favourite form, an *i* or *e* is often inserted after a final consonant to produce it, the *d* is also often elided, as *baseum* or *basum*, from *bas*.

The indeclinable participle in *tvā* becomes *tūna* or *ūna*, as *kāūna*, from *kā*=*kr*, that in *ya* becomes *īa*, and is usually the only form found in prose, even in the simple verb, as *genbīa*, from *genb*=*grab*. In prose we find a few instances of *tvā* relaxed into *dua*, as *gadua* for *gatvā*, etc. (xii. 10).

The present participle active ends in *anta* (or *enta* by vii. 34), as, *padbanta*, 'reciting' Vararuchi (vii. 11) allows a fem. form *padbaṣ* as well as *padbantī*. The present

participle middle ends in *māna* (with fem. in *mānī* or *mānā*, v. 24.)

The passive allows the termination *nta* as well as well as *māna*, and usually prefixes *ija*. The passive past participle generally adopts the Sanskrit form, and modifies this by the usual laws, as *suda* or *sua*=*sruta*, *laddhā*=*labdha*, the augment *i* is frequently inserted (vii. 32)

The future passive participle in *ya*, generally assimilates the *y* to the preceding consonant, that in *anīya* becomes either *anīa* or *anīja*.

On the particles, etc. (Var. ix.) we have little to note, except that *iti* becomes *itti*, in which case a preceding *ā*, *ī*, or *ū* is shortened, *khalu* becomes *kekhu* after a short or common¹⁸ vowel, and *khu* after a long vowel, and similarly *eua* becomes *jevua* or *jevua* *iva* usually becomes *via* or *vūa*, for *api* we have *vi* or *bi*

The above little sketch of Prākṛt grammar will, it is hoped, contain all that the Sanskrit student will require to enable him to understand the Prākṛt of Kālidāsa or Bhavabhūti, of course that of the Mrchchhakatikā is much harder. I cannot conclude better than with Professor Lassen's words, "Legitima veteris linguæ cognitio non multa dubia relinquet, cætera tum tenor locorum, tum tradita ā grammaticis doctrina, illustrabit, quæ deinde incerta remaneant, accurata grammatica investigatio plerumque enodabit"

18 It is important to bear in mind that *e*, *o*, and a short vowel followed by anusvara are considered common in Prakṛt prosody

The compiler would add that he originally made a similar one for his own use and found it sufficient for his purpose in reading Dr Trithen's edition of the Mahāvīracharita, although there the Prakṛt passages have no Sanskrit explanations subjoined.

॥ श्रीगणेशाय नमः ॥

जयति मदमुदितमधुकरमधुररुताकलनकृणितापाङ्गः ।

करविहितगण्डकण्डूविनोदसुखितो गणाधिपतिः ॥ १ ॥

वररुचिरचितप्राकृतलक्षणसूत्राणि लक्ष्यमार्गेण ।

बुद्धा चकार वृत्तिं संक्षिप्तां भामहः स्पष्टां ॥ २ ॥

॥ आदेरतः ॥ १ ॥

अधिकारो ऽयं । यदित ऊङ्ङं मनुक्रमिष्याम आदेरतः स्थाने
तद्भवतीत्येवं वेदितव्यं । आदेरित्येतद् आ परिच्छेदसमाप्तेः ।
अत इतिच आ अकारविधानात् । अत इति तंकारग्रहणं
सवर्णनिवृत्त्यर्थं^१ ।

॥ आ समृद्धिमादिषु वा ॥ २ ॥

समृद्धि इत्येवमादिषु शब्देष्वादेरकारस्य आकारी भवति वा ।
समिद्धी सामिद्धी । पअडं पाअडं । अहिजाई आहिजाई । मणं-
सिणी माणंसिणी । पडिवआ पाडिवआ । सारिच्छं सारिच्छं ।
पडिसिद्धी पाडिसिद्धी । ,पसुत्तं पासुत्तं । पसिद्धी पासिद्धी ।
असी आसी^२ ॥ समृद्धि । प्रकट । अभिजाति । मनस्विणी ।
प्रतिपत् । सदृक्ष । प्रतिस्पर्द्धिन्^३ । प्रसुप्त । प्रसिद्धि । अश्व ॥
आकृतिगणो ऽयं ॥

॥ इदीपत्पकस्वप्नवेतसव्यजनमृदङ्गाङ्गारेषु ॥ ३ ॥

ईपदादिषु शब्देषु आदेरतः स्थाने इकारादेशो भवति । वेति

१ अत—धं deest in A , cf. Pānini, 1., 1, 70. 2 So
C ; ABDEW आसी. 3 MSS. प्रतिस्पर्द्धि ; cf. Lass. Inst.,
p. 265.

निवृत्तं ॥ इति^४ । पिङ्गं^५ । सिधियो^६ । वैडिसो^७ । विअणो ।
मुदंगो^८ । इंगालो ॥

॥ लोपो ऽरण्ये ॥ ४ ॥

अरण्यशब्दे आदेरतो लोपो भवति ॥ रण्य ॥

॥ ए शय्यादिषु ॥ ५ ॥

शय्या इत्येवमादिषु शब्देषु आदेरत एकारादेशो भवति ॥
सेजा । सुदेरं^९ । उक्केरो । तेरहो । अच्छेरं । ऐरन्तं । वेहो ॥
शय्या । सौन्दर्यं । उत्कर । त्रयोदश । आश्चर्यं । पर्यन्त ।
यल्लि ॥

॥ ओ वदरे देन ॥ ६ ॥

वदरशब्दे दकारेण सहादेरत ओत्वं भवति ॥ वोर ॥

॥ लवणनवमल्लिकयोर्वेत ॥ ७ ॥

लवणनवमल्लिकयोरादेरतो वकारेण सह ओकारः स्यात् ॥
लोणं । णोमल्लिआ ॥

॥ मयूरमयूखयोर्या वा ॥ ८ ॥

मयूर मयूख इत्येतयोर्यूशब्देन सहादेरत ओत्वं वा भवति ॥
मोरो मऊरो । मोहो मऊहो ॥

॥ चतुर्थचतुर्दश्योस्तुना ॥ ९ ॥

एतयोस्तुना सहादेरत ओत्वं भवति वा ॥ चोत्थी चउत्थी ।
चोद्धी चउद्धी ॥

॥ अद्रातो यथादिषु वा ॥ १० ॥

अत इति निवृत्तं स्थान्यंतरनिर्वेशात्^४ । यथा इत्येवमादिष्वातः
स्थाने अकारादेशो भवति वा ॥ जह जहा । तह तहा । पन्थरो

४ W (and Hema-ch.) इति. ५ AB विडिसो cf. II., 8
६ B मिदंगो, ७ MSS.-रो. ८ स्थ- deest in A.

पत्थारो । पउअं पाउअं । तलवेण्टअं तालवेण्टअं । उक्खअं उक्खाअं ।
चमरं चामरं । पहरो पहारो । चडु चाडु । दवग्गी' दावग्गी ।
खइअं खाइअं । संठाविअं संठाविअं । हलिओ¹⁰ हालिओ ॥
यथा । तथा । प्रस्तार । प्राकृत । तालवृन्तक । उत्खात । चामर ।
प्रहार । चाडु । दावाग्नि । खादित । संस्थापित । हालिक ॥

इत्सदादिपु ॥ ११ ॥

सदा इत्येवमादिपु आत इकारो भवति वा ॥ सइ सआ । तइ
तआ । जइ जआ ॥ सदा । तदा । यदा ॥

॥ इत एत्तिण्डंत्तमेपु ॥ १२ ॥

पिण्ड इत्येवंसम्मापु इकारस्य एकारादेशो भवति वा । पेण्डं
पिण्डं । णेहा णिहा । सेंदूरं सिंदूरं । धम्मेल्लं धम्मिल्लं । चेंधं¹¹ चिंधं ।
वेण्ह विण्ह । पेट्टं पिट्टं ॥ पिण्ड । निद्रा । सिंदूर । धम्मिल्ल ।
चिह । विण्णु । पिप्प ॥ समग्रहणं संयोगपरस्योपलक्षणार्थं ॥

॥ अत्पथिद्धरिद्रापृथिवीपु ॥ १३ ॥

पथ्यादिपु शब्देष्विकारस्य अकारो भवति¹² ॥ पहो । हलहा ।
पुहवी ॥

॥ इतेस्तः पदादेः ॥ १४ ॥

पदादेरिति शर्त्तस्य यस्तकारस्तस्मात्परस्य इकारस्य अकारो
भवति ॥ इअ उअह अण्णहवअणं¹³ । इअ विअसंतीउ चिरं¹⁴ ॥
इति पश्य तान्यथावचनं ॥ इति विकसंत्थश्चिरं ॥ पदादेरिति

9 So ACDW ; B. n.l. 10 B हलिओ. 11 A चेधं विधं ;
W om. ; cf. III. 34. 12 A (not C) adds *vā* 13 A इअ
उअह अण्णहवअणं B -अम्मह- अवअणं D -अण्णहवअणं W इअ उअह
अण्णहवअणं ; A has no Sans. explanation. 14 A विमंतिउ ;
C विअमंतिउ ; W has विलमंतीओ = विलमंत्यः AC have no Sans.
explanation.

वचनादिह न भवति ॥ पिओत्ति¹⁵ ॥ प्रिय इति ॥

॥ उदिश्वृश्चिकयोः ॥ १५ ॥

इश्वृश्चिकयोरित् उत्वं भवति ॥ उच्चू । विञ्जुओ¹⁶ ॥

॥ ओच द्विधाकृतः ॥ १६ ॥

कृञ्धातुप्रयोगे द्विधाशब्दस्यौकारो¹⁷ भवति । चकारादुत्वं च ॥ द्विधाकृतं । दोहाइअं । दुहाइअं ॥ द्विधा क्रियते । दोहाइज्जइ ।¹⁸ दुहाइज्जइ ॥

॥ ईत्सिंहजिङ्गयोश्च ॥ १७ ॥

एतयोरादेरिकारस्य ईकारो भवति ॥ सीहो¹⁹ । जीहा ॥ चकारोऽनुक्तसमुच्चयार्थः । तेन वीसत्थ वीसम्भ इत्येवमादिषु ईत्वं भवति ॥

॥ इदीतः पानीयादिषु ॥ १८ ॥

पानीय इत्येवमादिवादेरीकारस्य इकारो भवति ॥ पाणिअं । अलिअं²⁰ । वलिअं । तथाणि²¹ । करिसो । दुइअं²² । तइअं । गहिरं ॥ पानीय । अलीक । व्यलीक । तदानीं । करीप । द्वितीय । तृतीय । गभीर ॥

॥ एन्नीडापीडकीदगीदशेषु ॥ १९ ॥

नीडादिषु ईकारस्य एकारी भवति ॥ जेडु²³ । आपेलो²⁴ । केरिसो । एरिसो ॥

15 A विओत्ति. 16 A विञ्जुओ W विञ्जुओ; D n.l.: cf. Lass. Inst., p. 110. 17 DW add इतः before ओकारो. 18 इ (1) CW ई; BD ईत्. 19 AW सीहो; cf. Lass. Inst., p., 270. 20 BDW add विलिअं=ओडितं. 21 A (not C) तथश्चिं. 22 A विइअं; cf. Lass. Inst., p. 257. 23 All but BE जेडु. 24 BD आमेशो: cf. n., 16, and Lass. Inst., App., pp. 49, 70.

॥ उत ओत्तुण्डरूपेषु ॥ २० ॥

तुण्ड इत्येवंरूपेषु आदेस्कारस्य ओकारो भवति ॥ तोण्डं । मोत्ता । पोस्तरौ । पोत्थओ । लोद्धओ । कोट्टिमं ॥ तुण्ड । मुक्ता । पुष्कर । पुस्तक । लुब्धक । कुट्टिम ॥^{२५} रूपग्रहणं संयोगपरोपलक्षणार्थं ॥

॥ उलूपले व्या वा^{२६} ॥ २१ ॥

उलूपलशब्दे लूशब्देन सह उकारस्य ओकारो भवति वा । ओक्कल । उलूहल^{२७} ॥

॥ अन्मुकुटादिषु ॥ २२ ॥

मुकुट इत्येवमादिष्वआदेस्कारस्य स्थाने अकारो भवति^{२८} ॥ मउडं । मउलं । गरुअं । गरुई । जदिट्टिलो^{२९} । सोअमल्लं । अपरि ॥ मुकुट । मुकुल । गुरु । गुवी । युधिष्ठिर । सौकुमार्य । उपरि ॥

॥ इत्पुदये रोः ॥ २३ ॥

पुरुषशब्दे यो रेफस्तस्य उकारस्य इकारो भवति ॥ पुरिसो ॥

॥ उट्टतो मधूके ॥ २४ ॥

मधूकशब्दे उकारस्य उकारो भवति ॥ महूअं ॥

॥ अट्टहले वा लस्य द्वित्वं ॥ २५ ॥

उट्टलशब्दे उकारस्य अकारो भवति वा । तत्संयोगेन लकारस्य द्वित्वं ॥ उअलं^{३०} उऊलं ॥

॥ एम्नुपुरे ॥ २६ ॥

नूपुरशब्दे उकारस्य एकारो भवति ॥ नेउरं^{३१} ॥

२५ C D वङ्गने डा णा and similarly in Comm. २६ A

उट्टगतं, DC उट्टगतं. २७ W ands वेत्ति निरुपं. २८ A

अदिविन्तो.

॥ ऋतो ऽत् ॥ २७ ॥

आदेर्कर्तृकारस्य अकारो भवति ॥ तणं । धणा । मअं । कअं ।
चद्धो । चसहो ॥ तृण । घृणा । मृत । कृत । वृद्ध । वृषभ ॥
॥ इष्ट्यादिषु ॥ २८ ॥

ऋष्यादिषु शब्देषु आदेर्कर्तृकारस्य इकारो भवति ॥ इसी ।
विसी । गिहो । दिहो । सिहो । सिंगारो । मिअंको । भिंगो ।
भिंगारो । हिअअं । विण्हो^{२९} । विंहिअं । किसरो । किच्चा ।
विंछुओ^{३०} । सिआलो । किई । किसी । किवा ॥ ऋपि ।
वृषी । गृष्टि । दृष्टि । सृष्टि । शृंगार । मृगांक । भृंग ।
भृंगार । हृदय । वितृष्ण । वृंहित । कृशर । कृत्या । वृश्चिक ।
इष्टगाल । कृति । कृपि । कृपा ॥

॥ उद्धत्वादिषु ॥ २९ ॥

ऋतु इत्येवमादिषु आदेर्कर्तृ उकारो भवति ॥ उट्टू । मुणालो ।
पुहवी । वुंदावणं । पाउसो । पउत्ती । विउदं^{३१} । संवुदं । णिवुदं ।
घुत्तंतो । परहृओ । माउओ । जामाउओ ॥ ऋतु । मृणाल ।
पृथिवी । वुंदावन । प्रावृप् । विवृत । श्वृत । संवृत्ति । निर्वृत ।
वृत्तांत । परश्वृत । मातृक । जामातृक । इत्येवमादयः ॥

॥ अयुक्तस्य रिः^{३२} ॥ ३० ॥

घर्णांतरेण युक्तस्यादेर्कर्तृकारस्य रिकारो भवति ॥ रिणं ।
रिद्धो । रिच्छो ॥

॥ कचिद्युक्तस्यापि ॥ ३१ ॥

घर्णांतरेण युक्तस्यापि कचिदृकारस्य रिकारो भवति ॥ एरिसो ।
सरिसो । तारिसो ॥

२९ A (not C) विहो. ३० ADW निछुओ ; C विंछुओ ;
B विंषओ ; cf. i., १५. ३१ BW विवुदं ; cf. ii., ७. ३२ A
gives the Sūtra शरीति.

॥ वृक्षे घेन रुर्वा ॥ २२ ॥

वृक्षशब्देन घशब्देन सह ऋकारस्य रुकारो भवति वा ॥ रुक्मो ।
वच्छो ॥ व्यवस्थितविभाषाज्ञापनात् छत्वपक्षे न भवति सत्वपक्षे तु
नित्यमेव भवति ॥

॥ लृतः^{३३} कलृत इलिः ॥ ३३ ॥

कलृतशब्दे लृकारस्य इलीत्ययमादेशो भवति ॥ किलित्तं ॥
तदेवमादेशान्तरविधानात् प्राकृते ऋकारलृकारौ न भवतः ॥

॥ एत इहेदनादेवरयोः ॥ २४ ॥

वेदनादेवरयोरेकारस्य इकारो भवति^{३४} ॥ विभणा । दिभरो ॥
चाग्रदणानुवृत्तेः कचिद् घेभणा । देभरो । इत्यपि ॥

॥ ऐत एत् ॥ ३५ ॥

आदेरैकारस्य एकारो भवति ॥ सेलो । सेज्वं^{३५} । परावणो ।
केलासो । तेल्लोफां ॥ शैल । शैत्य । ऐरावत । कैलास । तैल्लोफय ॥

॥ दैत्यादिप्यइ ॥ ३६ ॥

दैत्यादिषु शब्देषु ऐकारस्य अइ इत्ययमादेशो भवति ॥ दइयो ।
चइत्तो । भइरवो । सइरं । चइरं । चइदेसो । चइदेहो । कइभवो ।
चइसाहो । चइसिभो । चइसंपाभण ॥ दैत्य । चैत्र । भैरव । स्वेर । घैर ।
घैदेश । घैदेह । कैतव । पैशाच । पैशिक । पैशम्पायन । इत्यादयः ॥

॥ दैवे वा ॥ ३७ ॥

दैवशब्दे ऐकारस्य अइ इत्ययमादेशो भवति वा ॥ दइयं ।
दैव्यं ॥ अनादेशपक्षे नीडादित्याद् द्वित्यं^{३६} ॥

॥ इत्सैन्धवे ॥ ३८ ॥

C श्रुति. 33 AC व. 34 A (not C) very corrupt in the
Comm. and examples. 35 D गेषं; AB गेनं; cf. Lxx.
App., p. 66. W has गेनं = गैन्. 36 cf. iii., 52.

सैन्धवशब्दे ऐकारस्य इकारो भवति ॥ सिन्धवं ॥

॥ ईद्वैर्य ॥ ३९ ॥

धैर्यशब्दे ऐकारस्य ईकारो भवति ॥ धीरं ॥

॥ ओतो ऽद्वा प्रकोष्ठे कस्य चः ॥ ४० ॥

प्रकोष्ठशब्दे ओकारस्य अकारो भवति वो । तत्संयोगेनच ककारस्य वत्वं ॥ पवट्टो पओट्टो पओट्टो ॥

॥ थौत ओत् ॥ ४१ ॥

औकारस्य आदेरोकारो भवति ॥ कौमुई । जोव्वणं । कोत्थुहो । कोसंधी ॥ कौमुदी । थौवं । कौस्तुभः । कौशाम्बी ॥

॥ पौरादिप्शड ॥ ४२ ॥

पौर इत्येवमादिषु शब्देषु औकारस्य अउ इत्ययमादेशो भवति ॥ पउरो । कउरजो^{३७} । पउरिसो^{३८} ॥ पौर । कौरव । पौरप । आकृतिगणोऽयं ॥ कौशले विकल्पः^{३९} ॥ कोसलो । कउसलो ॥ कौशल ॥

॥ आच्च गौरवे ॥ ४३ ॥

गौरवशब्दे औकारस्य आकारो भवति । चकारादउत्वंच ॥ गारवं । गरवं ॥

॥ उत्सौंदर्यादिषु ॥ ४४ ॥

सौंदर्य इत्येवमादिषु औकारस्य उकारो भवति ॥ सुंदिरं^{४०} । सुंजा-अणो । सुंठो । कुन्तोअओ । दुव्वारिओ^{४१} ॥ सौंदर्य । मौंजायन । शौंड । कौक्षेयक । दौवारिक ॥

॥ इति वर्यचिह्नते प्राकृतप्रकाशे अग्निधिर्नाम ॥

॥ प्रथमः परिच्छेदः ॥

37 BD कउरवा. 38 AW पउरसो ; B पउरिसो ; CD पउरसो.
39 Only W has कौशले वा as a new sutra. 40 ACW सुंदरो.
41 CW दुवारियो.

॥ अथ द्वितीयः परिच्छेदः ॥

॥ अयुक्तस्यानादौ ॥ १ ॥

अधिकारोऽयं । इत उत्तरं यद्वक्ष्यामस्तदयुक्तस्य व्यञ्जनस्यानादौ वर्तमानस्य कार्यं भवतीत्येवं वेदितव्यं । वक्ष्यति कादीनां लोपः ॥ मउङं ॥ अयुक्तस्येति किं । अघो^१ । अक्रो ॥ अनादाविति किं । कमलं ॥ अयुक्तस्येति । आ परिच्छेदसमाप्तेः ॥ अनादाविति च । आ जरारविधानात्^२ ॥

॥ कगचजतदपयवां प्रायो लोपः ॥ २ ॥

कादीनां नवानां वर्णानामयुक्तानामनादौ वर्तमानानां प्रायो बाह्व्येन लोपो भवति ॥ कस्य तावत् । मउलो । णउलं^३ ॥ गस्य । साअरो । णअरं ॥ चस्य । चअणं । सूई ॥ जस्य । गओ । रअदं ॥ तस्य । कअं । विअणं ॥ दस्य । गथा । मगो ॥ पस्य । कई । विउलं । सुउरिसो ॥ सुपुण्य^४ इति यद्यपि उत्तरपदस्य पुण्यशब्दस्यादिस्तथापि लोपो भवतीत्यनेन प्रापयति वृत्तिकारः यथा उत्तरपदादिरेनादिरेवेति ॥ यस्य । पाउणां^५ । णअणं ॥ यस्य । जीअं^६ । दिअहो ॥ मुकुल । नकुल । सागर । नगर । यवन । सूची । गज । रजत । कृत । वितान । मदा । मद । कपि । विपुल । सुपुण्य । वायुना । नयन । जीय । दिवस ॥

प्रायोप्रवृत्त्याद्यत्र श्रुतिसुगममस्ति तत्र न भवत्येव ॥ सुकसुमं । पिअगणं । सूचार्वं^७ । अउउलं^८ । अनुलं । आदरे । अपररे । अजसरे ।

१ A अं (altered from its old reading) ; W अकरो.

२ AC ओहारविधानम् ; D अघः ; cf. S. 31. ३ W एअो,

४ AC पुणिग. ५ BDW काओ = काय. ६ For जीअं see iv., 5 ;

DW जीओ. ७ B गवरं ; D गगवरं. ८ BW (and A originally)

सवहमाण^९ ॥ सुकुसुम । प्रियगमन । सचाय । अपजल अतुल ।
आदर । अपार । अयशस् । सवहमान ॥

अयुक्तस्येत्येव ॥ सक्को । मग्गो^{१०} ॥ शक्र । मार्ग ॥

अनादावित्येव ॥ कालो । गंधो ॥ काल । गंध ॥

॥ यमुनायां यस्य ॥ ३ ॥

यमुनाशब्दे मकारस्य लोपो भवति ॥ जउणा ॥

॥ स्फटिकनिरूपचिकुरेषु कस्य हः^{११} ॥४ ॥

अनादाविति वर्तते । एषु कस्य इकारो भवति । लोपापवादः ॥
फलहो । णिहसो । चिहरो ॥

॥ शीकरे भः ॥ ५ ॥

शीकरशब्दे ककारस्य भकारो भवति ॥ सीभरो ॥

॥ चंद्रिकायां मः ॥ ३ ॥

॥ चंद्रिकाशब्दे ककारस्य मकारो भवति ॥ चंदिमा ॥

॥ ऋत्वादिषु तो दः ॥ ७ ॥

ऋतु इत्येवमादिषु तकारस्य दकारो भवति ॥ उट्टु । रअदं ।
आअदो । णिवुदो । आउदी^{१२} । संदुदी । सुइदो । आइदी । हदो ।
संजदो । विउदं^{१३} । संजादो । रंपदि^{१४} । पडिवदी^{१५} ॥ ऋतु । रजत ।

अवजलं D अप-. 9 Altered to सवहमाण in A, D has सुवसणं.
10 DW add several more examples not in ABC, e. g.,
अशा, etc. 11 A निक्कश-; DW give the sutra स्फटिकनिरूपचिकुरेषु कस्य हः and add in the Comm. the Prākṛt forms
विहलो । विहदो । (D विहरो). 12 B omits आउदी । आइदी ।
संजादो । 13 B विवुदं. 14 A संपदी. 15 AC पडिवत्तो ; DW
पडिवदी ; E पडिवदी B omits it; this ex cannot properly belong
to this sūtra, yet it seems to be confirmed by the Sanksh.

आगत । निवृत्ति । आवृत्ति । संवृत्ति । सुरुत्ति । आकृति । हत ।
संयत । विवृत । संयात । संप्रति । प्रतिपत्ति ॥

॥ प्रतिसरवेतसपताकासु डः^{१६} ॥ ८ ॥

एषु शब्देषु तकारस्य डकारो भवति । लोपापवादः ॥ पडिसरो ।
वेडिसो । पडाभा ॥

॥ वसतिभरतयोर्हः ॥ ९ ॥

वसतिभरतशब्दयोस्तकारस्य हकारो भवति ॥ वसही । भरहो ॥

॥ गर्भिते णः ॥ १० ॥

गर्भितशब्दे तकारस्य णकारो भवति ॥ पन्निण^{१७} ॥

॥ पेरायतेच ॥ ११ ॥

पेरायतशब्दे तकारस्य णकारो भवति ॥ परायणो ॥

॥ प्रदीप्तकदंबदोहदेषु दोः^{१८} लः ॥ १२ ॥

एषु शब्देषु दकारस्य लकारो भवति ॥ पलितं । कलंबो ।
दोहलो^{१९} ॥

॥ गग्नदे रः ॥ १३ ॥

गग्नदशब्दे दकारस्य रेफादेशो भवति ॥ गगरो ॥

॥ संख्यायांच ॥ १४ ॥

संख्यायाचिनि शब्दे यो दकारस्तस्य रेफादेशो भवति ॥

Sîtra, rule 71. 16 W reads प्रतिमाप्रतिगरप्रतिवेरतगपताकामुः.

17 BD गन्निण्. 18 A omits दो. 19 AE दोहलो ; W-नं ;

BD दोहलो ; B then adds अनादावित्युत्तेः दोहद इत्यपदकारस्य न

लकारः किंतु दोहदेन वक्ष्यमाणेन लकारः । दोहद अन्त्यलो दि इत्यु-

दाहरणं (1) ; cf. S. 40. and S. 38, note ; the Sankhî. Sîtra

has a rule (92) यो लोपादेः । संयतं । योहनं ; see Last

Inst., p. 197.

एकारह^{२०} । वारह । तेरह ॥ एकादश । द्वादश । त्रयोदश ॥
अयुक्तस्येत्येव च उद्दह^{२१} ॥

॥ पो वः ॥ १५ ॥

पकारस्यायुक्तस्यानादिवर्तिनो वकारादेशो भवति ॥ सावो ।
सवहो । उलवो । उवसगो^{२२} ॥ शाप । शपथ । उलप । उपसर्ग ॥
प्रायोग्रहणाद्यत्र लोपो न भवति तत्रायं विधिः ॥

॥ आपीडे मः ॥ १६ ॥

आपीडशब्दे पकारस्य मकारो भवति ॥ आमेलो^{२३} ॥

॥ उत्तरीयानीययोजो^{२४} वा ॥ १७ ॥

उत्तरीयशब्दे अनीयप्रत्ययांतेच यस्य ज्ञो^{२५} भवति वा ॥
उत्तरीअं^{२६} । उत्तरिज्ज^{२७} । रमणीअं । रमणिज्जं । भरणीअं ।
भरणिज्जं ॥

॥ छायायां हः ॥ १८ ॥

छायाशब्दे यकारस्य हकारो भवति ॥ छाद्वा ॥

॥ कवंधे यो मः ॥ १९ ॥

कवंधशब्दे वकारस्य मकारो भवति ॥ कमंधो ॥

॥ टो डः ॥ २० ॥

टस्यानादिवर्तिनो डकारो भवति ॥ णडो । विडवो ॥

॥ मटाशकटकैटमेपु^{२८} ढं^{२९} ॥ २१ ॥

एतेषु टकारस्य ढकारो भवति ॥ सडा । सअढो । केडवो ॥

२० A-रहं ; W-हो. २१ Added from BDW. २२ A om.
२३ W आमीलो. २४ A जो ; BC जो ; DE यस्य जो ; W यस्य जो.
२५ ACW जो ; BD जो. २६ A reads *syam* in all the examples;
W expressly adds *pakṣe yalopah*. २७ BD उत्तरीज्ज. २८ A-
-सकट-. २९ BEW (and probably AD, but these are not so

॥ स्फटिके लः ॥ २२ ॥

स्फटिकवन्दे टकारस्य लकारो भवति ॥ फलिहो ॥

॥ डस्य च ॥ २३ ॥

डकारस्यायुक्तस्यानादिभूतस्य लकारो भवति ॥ दालिमं । तलाभं^{३०} । बलही ॥ प्राय इत्येवं ॥ दाडिमं । बडिसं^{३१} । णिविडो ॥

॥ ठो ढः^{३२} ॥ २४ ॥

ठकारस्यायुक्तस्यानादिभूतस्य टकारो भवति ॥ मढं^{३३} । जढरं । कढोरं ॥

॥ अंकोठे^{३४} लुः ॥ २५ ॥

अंकोठशब्दे टकारस्य लुकारो भवति ॥ अंकोल्लो ॥

॥ फो भः ॥ २६ ॥

फकारस्यायुक्तस्यानादिभूतस्य भकारो भवति ॥ सिभा । सेभालिभा । सभरी । सभलं ॥

॥ यथयथाभां हः ॥ २७ ॥

पादोर्नां पञ्चानामयुक्तानामनाव्यतिर्नां हकारो भवति ॥ यस्य तावत् ॥ मुहं । मेहला ॥ घस्य ॥ मेहो । जहणो^{३३} ॥ थस्य ॥ गाहा । सयहो ॥ धस्य ॥ राहा । बहिरो ॥ भस्य ॥ सहा । रासहो ॥ प्राय इत्येव ॥ पगलो^{३६} । पलंघणो^{३७} । अधीरो । अधणो । उवलघ्यभारो ॥

clear) हः and similarly in the ex. . E has in Sur. ठो ढः ; the Sanksh. Sāra has ह ; see Less. Inst., p. 209. 30 BDW and probably A तलाभं. 31 A om. 32 WDE have the ह throughout ; the other MSS. vary between ह and ट ; cf. Less. Inst. p. 209. 33 BW नडो ; BDW add नड-गड. 34 W बहोटे. 35 ACDE नदणो ; BW नड. 36 Obscure in AB, but plain in DE. 37 Plain in CDE ; DE add the Sans. interpr. ; W has several different examples.

मुख । मेखला । मेघ । जघन । गाथा । शपथ । राधा । बधिर ।
सभा । रासभ । प्रखल । प्रलंघन । अधीर । अधन । उपलब्धभाव ॥

॥ प्रथमशिथिलनिपधेषु ढः^{३८} ॥ २८ ॥

एतेषु थधयोर्ढकारो भवति ॥ पढमो । सिढिलो । णिसढो ॥
णिसढो ॥

॥ कैढमे वः ॥ २९ ॥

कैढभशब्दे भकारस्य वकारो भवति । कुढवो^{३९} ॥

॥ हरिद्रादीनां रो लः ॥ ३० ॥

हरिद्रा इत्येवमादीनां रेफस्य लकारो भवति ॥ हलद्वा^{४०} ।
चलणो । मुहलो । जहिट्टिलो । सोमालो^{४१} । फल्लुणं । अंगुली ।
इंगालो । चिलादो^{४२} । फलिहा । फलिहो ॥ हरिद्रा । चरण । मुखर ।
युधिष्ठिर । सुकुमार । कलण । अंगुरी । अंगार । किरात । परिखा ।
परिध । इत्येवमादयः ॥

॥ आदेर्यो जः ॥ ३१ ॥

अनादेरिति निवृत्तं ॥ आदिभूतस्य यकारस्य जकारो भवति ॥
जट्टो^{४३} । जसो । जक्खो ॥ यट्टि । यशस् । यक्ष ॥

॥ यक्ष्यां लः ॥ ३२ ॥

यट्टिशब्दे वकारस्य लकारो भवति ॥ लट्टी ॥

38 We have ढ plainly throughout, and so mostly A ; but the other MSS. confuse it with ठ, D has ढ twice ; cf. Lass. Inst., p. 209, and Sanksh. Sāra, S. 60. 39 W कैढवो
40 A हलिद्वा, but the ऽ is a later insertion, and contradicts 1., 13, and the other MSS. 41 So need ABCDE Hemach., and the Prāk Sanj. W has *Snumālo* ; note translation page 16. 42 A विलादो ; W कि-. 43 D महुजट्टो and adds the Sans. मधुयट्टि ; cf. Lass., Inst., p. 100 ; W om.

॥ किराते चः⁴⁴ ॥ ३३ ॥

किरातशब्दे आदेर्वर्णस्य चकारो भवति ॥ चिलादो⁴⁵ ॥

॥ कुञ्जे सः ॥ ३४ ॥

कुञ्जशब्दे आदेर्वर्णस्य सकारो भवति ॥ पुञ्जो ॥

॥ दोलादण्डदशनेषु डः ॥ ३५ ॥

एषु आदेर्वर्णस्य डकारो भवति ॥ डोला⁴⁶ । डंडो । डसणो ॥

॥ पक्षपपरिघपरिघासु फः⁴⁷ ॥ ३६ ॥

एतेष्वआदेर्वर्णस्य फकारो भवति ॥ फरुसो । फलिहो । फलिह्वा ॥

॥ पनसे ऽपि⁴⁸ ॥ ३७ ॥

पनसशब्दे ऽपि पकारस्य फकारो भवति ॥ फणसो ॥

॥ विसिन्यां भः ॥ ३८ ॥

विसिनीशब्दे आदेर्वर्णस्य भकारो भवति ॥ भिसिणी ॥ स्त्रीलिंग-
निर्देशादिह न भवति ॥ विसं⁴⁹ ॥

॥ मन्मथे चः ॥ ३९ ॥

मन्मथशब्दे आदेर्वर्णस्त चकारो भवति ॥ चम्मदो ॥

॥ लाहले⁵⁰ णः ॥ ४० ॥

लाहलशब्दे आदेर्वर्णस्य णकारो भवति ॥ णाहलो⁵¹ ॥

॥ पदशाचरुसप्तपर्णानां छः ॥ ४१ ॥

44 BC च , W व , च , A not plain. 45 The च is plain in BCD , W has व 46 A होलो. 47 W पुरप- 48 DE om. sūtra 37 and Comm 49 After sūtra 38, W gives a sūtra, found also in Hema-ch., (cf. sūtra 40) लाहननागतनांगूलेषु वा ए with ex. लाहलो । लाहलो । लांगलो । लागुनं । 50 ABC लाहले , DE सोहले , W लाहने (in Comm. लाहान). 51 ABC लाहलो , DE लिहलो ; W लाहणो ; cf. Lass. Inst , p 197 and notes to s 12 and s 3b, *supra*.

एतेषामादेर्वर्णस्य छकारो भवति ॥ छट्टी । छम्मुहो । छावओ ।
छत्तवसो ॥ पट्टी । पण्मुख । शावक । सप्तपर्ण ॥

॥ नो णः सर्वत्र⁵² ॥ ४२ ॥

आदेरिति निवृत्तं । सर्वत्र नकारस्य णकारो भवति ॥ णई ।
कणअं । वअणं । माणुसो⁵³ ॥

॥ शपोः सः ॥ ४६ ॥

सर्वत्र शकारपकारयोः सकारो भवति ॥ शस्य ॥ सदो⁵⁴ ।
णिसा । अंकुसो⁵⁵ ॥ पस्य ॥ संढो⁵⁶ । वसहो । कसाअं ॥

॥ दशादिषु हः ॥ ४४ ॥

दश इत्येवमादिषु शकारस्य हकारो भवति ॥ दह⁵⁷ । एआरह ।
वारह । तेरह ॥

॥ संज्ञायां वा ॥ ४५ ॥

संज्ञायां गम्यमानायां वा दशशब्दे शस्य हत्वं भवति ॥ दहमुहो
दसमुहो । दहवल दसवलो । दहरहो दसरहो ॥

॥ दिवसे सस्य ॥ ४६ ॥

दिवसशब्दे सकारस्य हकारो भवति⁵⁸ ॥ दिअहो⁵⁹ ॥

॥ स्नुपायां णहः⁶⁰ ॥ ४७ ॥

स्नुपाशब्दे पकारस्य ण्हकारो भवति ॥ सोणहा⁶¹ ॥

॥ इति वररुचिरुक्ते प्राकृतप्रकाशे अयुक्तवर्णविधिर्नाम
द्वितीयः परिच्छेदः ॥

52 W only नो णः. 53 Altered in A to माणंसिणी ;
BDW add अयुहस्येति हिं । कन्दरा । अन्तरं. 54 A सदो. 55 A
अंसो. 56 W संढो ; the other MSS. are indistinct between
-ढो and -हो cf. II., 24. 57 W दहो etc. 58 DW add वा.
59 DW add दिअसो ; cf. Lass. Inst., p. 219. 60 Wन्ह.
61 BD add a reference to i., 20.

॥ अथ तृतीयः परिच्छेदः ॥

॥ उपरिलोपः कण्डितदपपसां ॥ १ ॥

कादीनामष्टानां युक्तस्योपरिष्ठितानां लोपो भवति ॥ कस्य
तावत् ॥ भक्तं । सित्यओ ॥ गस्य । मुद्धो । सिणिद्धो ॥ डस्य । खगो ।
सज्जो^१ । तस्य । उप्पलं । उप्पाओ^२ ॥ दस्य । मुग्गा । मुगरो ॥ पस्य ।
मुत्तो । पज्जत्तो^३ ॥ पस्य । गोद्धी^४ । णिट्ठुरो ॥ सस्य । खल्लिअं ।
णेहो ॥ भक्त । सिक्थक । मुग्घ । स्निग्घ । खङ्ग । पड्ज । उत्पल ।
उत्पात । मुद्ग । मुद्गर । सुप्त । पर्याप्त । गोष्ठी । निप्पुर । खलित ।
स्नेह ॥

॥ अधो मनयां ॥ २ ॥

मकारनकार्यकाराणां युक्तस्याधः स्थितानां लोपो भवति ॥
मस्य । सोस्मं^५ । रस्सो । जुगं । वग्गी^६ ॥ नस्य ॥ णग्गो ॥ यस्य ॥
सोम्मो । जोग्गो ॥

॥ सर्वत्र लवरां ॥ ३ ॥

लकारवकाररेफाणां युक्तस्योपर्यधःस्थितानां लोपो भवति ॥
लस्य ॥ उक्का । वक्कलं । विक्कओ ॥ वस्य ॥ लोद्धओ^७ । पिक्क^८ ॥
रस्य ॥ अक्को । सक्को ॥ उल्का । वल्कल । विह्व । लुब्धक । पक ।
अर्क । शक ॥

॥ द्वे रो वा ॥ ४ ॥

द्रशन्दे रेफस्य वा लोपो भवति ॥ दोहो ॥ द्रोहो ॥ चंदो ।
चंद्रो ॥ रुहो । रुद्रो ॥

1 Added from BDW. 2 Altered in A to-त्तं Added from BDW. 4 So in all the MSS. 5 W सोस्मो (wanting in BD) which it explains by सोप्प. 6 A वाग्गी (wanting in BDW). 7 A originally लोद्धवो, like B ; W लुद्धओ ; cf .it., 20. 8 BD add सहो = शब्द.

॥ सर्वज्ञतुल्येषु अः^९ ॥ ५ ॥

सर्वज्ञतुल्येषु अकारस्य लोपो भवति ॥ सव्वज्जो । इ'गिअज्जो^{१०} ॥
जानातेर्यान्धेवरूपाणि तत्र अलोपः^{११} ॥

॥ इमश्चुश्मशानयोरादेः ॥ ६ ॥

इमश्चुश्मशानयोरादेर्वर्णस्य लोपो भवति ॥ मस्मू^{१२} । मसापं ॥

॥ मध्याह्ने ह्रस्य ॥ ७ ॥

मध्याह्नपदे हकारस्य लोपी भवति ॥ मञ्मसो^{१३} ॥

॥ ह्रह्रह्रेषु नलमां स्थितिरूद्धं ॥ ८ ॥

ह्र ह्र ह्र इत्येतेष्वधः स्थितानां नकारलकारमकाराणां स्थिति-
रूद्धं मुपरिष्टाद्भवति ॥ ह्रस्य ॥ पुव्वण्हो । अवरण्हो ॥ ह्रस्य ।
कल्हारं । अब्हादो ॥ ह्रस्य । वन्धणो ॥

॥ युक्तस्य^{१४} ॥ ९ ॥

अधिकारो ऽयं । आ परिच्छेदसमाप्तेर्यदित ऊर्द्धमनुक्रमिष्यामो
युक्तस्येत्येवं वेदिनव्यं ॥ वक्ष्यति । अस्थिनि अट्टी ॥ युक्तग्रहणं ह्रलो
ऽन्त्यस्य^{१५} मा भूत् ॥

॥ एस्य ठः ॥ १० ॥

ए इत्येतस्य युक्तस्य ठकारो भवति ॥ लट्ठी । दिट्ठी ॥

॥ अस्थिनि ॥ ११ ॥

अस्थिपदे युक्तस्य ठकारो भवति ॥ अट्टी ॥

9 This sūtra corrupt AB (ahd in A the Comm. as well); CW यः; DE गस्य; BDEW agree in the Comm. and ex. 10 W adds मणोद्धो. 11 W अयं लोपः. 12 BWD मस्मू; X मस्तु. 13 E has ण्ण and so originally A; this is required by s. 50; cf. Bochtel. Sakunt., note p. 175; EW ए; D. n.l. 14 sūtras 9, 10 and 11 are confused by Lassen. 15 ह्रलोऽन्त्ये.

॥ स्तस्य थः ॥ १२ ॥

स्तशब्दस्य थकारो भवति । उपरिलोपापवादः ॥ हृत्यो ।
समृत्यो । थुई^{१६} । थवओ । कोत्थुहो ॥ हस्त । समस्त । स्तुति ।
स्तवक । कौस्तुभ ॥

॥ न स्तंवे^{१७} ॥ १३ ॥

स्तंवशब्दे स्तकारस्य थकारो न भवति ॥ तंवो ॥

॥ स्तंभे खः ॥ १४ ॥

स्तंभशब्दे स्तकारस्य खकारो भवति ॥ खंभो ॥

॥ स्थाणावहरे ॥ १५ ॥

स्थाणुशब्दे युक्तस्य खकारो भवति । अहरे । हराभिधेये न
भवति ॥ खाणू ॥ अहर इति किं ॥ थाणू । हरो ॥

॥ स्फोटके ॥ १६ ॥

स्फोटकशब्दे युक्तस्य खकारो भवति ॥ खोडओ ॥

॥ र्यशय्याभिमन्युषु जः^{१८} ॥ १७ ॥

र्य इत्यस्य शय्याभिमन्युशब्दयोश्च युक्तस्य जकारो भवति ॥
कज्जं^{१९} । सेज्जा । अहिमज्जू^{२०} ॥

16 So BDW ; A's थुह्री is corrupt ; see Lass. Inst.,
p. 103. 17 This sūtra with its Comm. is variously
written: AC (and probably B originally) as above ; DE
(and B now) तः स्तंवे, with a Corresponding Comm. but the
same ex. ; W confuses sūtras 13, 14. ; the text of AC
is the simplest, the स being elided by म्, 1. 18 So DE,
and B has been altered to this ; ACW read the sūt.,
कार्यशय्याभिमन्युषु जः, and the Comm. एतेषु शब्देषु युष्मद्, etc.
The Sanksh. Śāra follows DE in its two rules 115, 134, the
latter being र्यन्य जो । कज्जं. 19 The prāk. Sanj reads sūt.
17, as in text. A कज्जं. 20 So MSS. ; cf. Lass. Inst.,

॥ तूर्यधैर्यसौंदर्याश्चर्यपर्यंतेषु रः ॥ १८ ॥

पतेषु शब्देषु र्यस्य रेफो भवति ॥ तूरं । धीरं । सुदेरं ।^{२१}
अच्छेरं । पेरंतं ॥

॥ सूर्ये वा ॥ १९ ॥

शूर्यशब्दे र्यकारस्य रेफादेशो भवति वा ॥ सूरौ ।^{२२} सुज्जो ॥

॥ चौर्यसमेषु रिञं ॥ २० ॥

चौर्यसमेषु शब्देषु र्यस्य रिञं इत्यादेशो भवति ॥ चोरिञं ।
सोरिञं । वीरिञं ॥^{२३} चौर्यं । शौर्यं । वीर्यं ॥ समग्रहणादाकृतिगणो
ऽयं ॥

॥ पर्यस्तपर्याणसौकुमार्येषु लः^{२४} ॥ २१ ॥

एषु शब्देषु र्यस्य लकारो भवति ॥ पल्लत्थं । पल्लानं । सोधमल्लं ॥

॥ र्तस्य टः ॥ २२ ॥

र्त इत्येतस्य टकारो भवति ॥ केवट्ठो । णट्ठो । णट्ठई ॥^{२५}

॥ पत्तने ॥ २३ ॥

पत्तनशब्दे युत्यस्य टकारो भवति ॥ पट्टणं ॥

॥ न धूर्तादिषु ॥ २४ ॥

धूर्त इत्येवमादिषु र्त इत्येतस्य टकारो न भवति ॥ धुत्तो ।
कित्ती । वत्तमाणं । वत्ता । आवत्तो । संवत्तओ । णिवत्तओ ।
वत्तिआ । अत्तो ।^{२६} कत्तरी । मुत्ती ॥ धूर्त । कीर्ति । वर्तमान ।
वात्ता । आवर्त । संवर्तक । निवर्तक । वर्तिका । आर्त । कर्तरी ।
मूर्त्ति ॥

॥ गर्तेडः ॥ २५ ॥

App., p. 53, D adds a reference to iii., 50. 21 So MSS. ;
cf. i., 5. 22 D adds सामग्रहणात् पूर्व्यशप्यादिसूत्रसामान्येन जकारः
स्यात् (added in B in margin). 23 BD विरिञ्चं. 24 A लः ;
for the doubling in the ex., cf. iii., 50, as in all such cases.
25 BW om. ; D पट्ट = वर्तते. 26 AW आत्तो

गर्तशब्दे तस्य डकारो भवति ॥ गट्टो ॥

॥ गर्दभसंमर्दवितर्दिविछर्दिषु र्दस्य^{२७} ॥ २६ ॥

एतेषु र्दस्य डो भवति ॥ गट्टहो । संमट्टो । विभट्टी^{२८} । विछट्टी ॥

॥ स्थथ्यां चछजाः^{२९} ॥ २७ ॥

स्थथ्य इत्येतेषां चछज इत्येते यथासंख्यं भवन्ति ॥ स्थस्य ॥
णिच्' ।^{३०} पञ्चच्छं^{३१} ॥ थ्यस्य ॥ रच्छा । मिच्छा । पच्छं ॥ द्यस्य ॥
विजा । वेज्ज^{३२} ॥ निस्य । प्रत्यक्ष । रथ्या । मिथ्या । पथ्य ।
विद्या । वैद्य ॥

॥ व्यहोर्हः^{३३} ॥ २८ ॥

ध्य ह्य इत्येतयोर्हकारो भवति ॥ ध्यस्य ॥ मज्झ^{३४} ।
अज्झाओ ॥ ह्यस्य ॥ वज्झओ । गुज्झओ ॥ मध्य । अध्याय ।
वाह्यक । गुह्यक ॥

॥ ष्कस्कर्त्ता खः ॥ २९ ॥

ष्कस्कर्त्ता खकारो भवति ॥ ष्कस्य ॥ मुक्खं^{३५} । पोक्खरो ॥
स्कस्य ॥ खंदो । खंधो ॥ क्षस्य ॥ खदो । जक्खो ॥

॥ अक्ष्यादिषु छः ॥ ३० ॥

अक्षि इत्येवमादिषु क्षकारस्य छकारो भवति ॥ अच्छी ।
लच्छी ॥ छुण्णो । छीरं । छुट्ठो^{३६} । उच्छित्तो । सरिच्छं । उच्छ ।
उच्छा । छारं । रिच्छो । मच्छिआ । छुअं । छुरं । छेत्तं । वच्छो ।
दच्छो । कुच्छी ॥

27 W adds विमर्द. 28 W adds विमट्टो. 29 A चट्टजाः ;
see note 5. 21. 30 BDW सच'. 31 DE पञ्चखं ; AC
seem to read पञ्चदं ; BW omit it ; Qy. पञ्चदं ? see sūtra
30. 32 A विज्ज' (?) 33 The ख in A is only a rudely
formed क. 34 BD add संज्ञा=संख्या. 35 W सोक्खं=शुक्क.
36 So BDW, with Sans. छुट्ठ ; A is not quite clear.

अक्षि । लक्ष्मी । क्षुण्ण । क्षीर । क्षुब्ध । उत्क्षिप्त । सदक्ष । इक्षु ।
उक्षन् । क्षार । ऋक्ष । मक्षिका । क्षुत । क्षुर । क्षत्र । वक्षस्^{३७} ।
दक्ष । कुक्षि । इत्येवमादयः ॥

॥ क्षमावृक्षक्षणेपु वा ॥ ३१ ॥

एतेषु क्षकारस्य छकासो भवति वा ॥ छमा । खमा ॥ वछो ।
रन्खो ॥ छणं । खणं ॥ वृक्षशब्दे ऋकारस्याकारे कृते क्षणशब्दे
चोत्सवाभिधायिनि छत्वमिष्यते^{३८} ॥

॥ प्मपक्षमविस्मयेषु ण्हः ॥ ३२ ॥

प्म इत्येतस्य पक्षमत्रिस्त्रयशब्दयोश्च युक्तस्य ण्हकारो भवति ॥
प्मस्य ॥ गिम्हो । उम्हा । पम्हो । विम्हओ ॥ ग्रीप्म । उप्मन् ।
पक्षमन् । विस्मय ॥

॥ ह्रस्वणक्षणां ण्हः^{३९} ॥ ३३ ॥

ह्रादीनां ण्ह इत्ययमादेशो भवति ॥ ह्रस्य । वण्ही । जण्ह^{४०} ॥
क्षस्य ॥ ण्हाणं^{४१} । पण्हदं ॥ ण्स्य ॥ विह्र । कण्यो ॥ क्षणस्य ॥
सण्हं । तिण्ह ॥ श्रस्य ॥ पण्हो । सिण्हो ॥ वह्नि । जह् । क्षान ।
मरनुत । विण्णु । रुण्ण । ऋक्षण । तीक्ष्ण । प्रश्न । शिश्न ॥

॥ चिह्ने न्य ॥ ३४ ॥

चिह्नशब्दे युक्तस्य न्य इत्ययमादेशो भवति ॥ चिन्धं^{४२} ॥

॥ प्स्य फः ॥ ३५ ॥

37 AW वक्ष . B वृक्ष 38 DE add वृणो here, W
adds क्षुरेऽपि वेति केचित् । क्षुरो । क्षुरो । 39 BDW न , A स
wrongly ; AW transpose वृण and न in the sūtra, but A
agrees with BD in the order of the examples 40 BD जण्ह ,
A जण्ही ; W जण्हइ 41 Lass om. 42 A has a marginal
addition चिह्नेऽपि ; C चिह्नापि 43 DW शिष्काशो , ABC
शिष्काशो

प्प इत्येतस्य फ इत्ययमादेशो भवति ॥ पुप्फं । सप्फं ।
शिप्फाओ⁴³ ॥ पुप्प । शप्प । निप्पाय⁴⁴ ॥

॥ स्पस्य सर्वत्र स्थितस्य⁴⁵ ॥ ३६ ॥

स्प इत्येतस्य सर्वत्र स्थितस्य फ इत्ययमादेशो भवति ॥ फंसो ।⁴⁶
फंदणं ॥ स्पर्श । स्पंदन ॥

॥ सि च ॥ ३७ ॥

स्पस्य कचित्⁴⁷ सि इत्ययमादेशो भवति ॥ पाडिनिद्धो⁴⁸ ॥
प्रतिस्पद्धिन्⁴⁹ ॥

॥ वाप्पे ऽध्रुणि हः ॥ ३८ ॥

वाप्पशब्दे प्प इत्येतस्य हकारो भवति अध्रुणि वाच्ये ॥ वाहो ॥
अध्रुणि किं ॥ वप्फो ॥ वाप्प उप्पन् ॥

॥ कार्पोपणे ॥ ३९ ॥

कार्पोपणशब्दे युक्तस्य हकारो भवति ॥ काहावणो ॥⁵⁰

॥ अत्सप्तां छः ॥ ४० ॥

पतेपां छकारो भवति ॥ अत्स्य । पच्छिमं । अच्छेरं ॥ त्सस्य ।
वच्छो । वच्छरो ॥ प्स्य । लिच्छा । जुगुच्छा⁵¹ ॥ पश्चिम । आश्चर्य ।
यत्स । वत्सर । लिप्ता । जुगुप्ता ॥

॥ वृश्चिके छः⁵² ॥ ४१ ॥

वृश्चिकशब्दे श्चकारस्य ज्छ इत्ययमादेशो भवति ॥ विन्दुओ ॥

॥ नोत्सुकोत्सवयोः ॥ ४२ ॥

44 So D , W has निप्पाव 45 W स्पस्य फ ; it reads s.
38 before s 36 46 DE वणो , W वण्णो ; BC corrupt.
47 ABC om. 48 W पडिनिद्धा. 49 ABC om. ; W स्पर्श ,
cf. 1 , 2. 50 AC वहावणो 51 BD add उच्छरा = अम्भरा.
52 So BD , A originally had छ but has been altered to वृश्च ;
W has वृश्च , the same holds of the Prakṛt ex. in Comm.

उत्सुक उत्सव इत्येतयोः त्स इत्येतस्य छकारो न भवति ॥
 अत्सप्सां छ इति प्राप्ते प्रतिषिध्यते ॥ उत्सुओ⁵³ । उत्सवो⁵⁴ ॥

॥ न्मो मः ॥ ४३ ॥

न्म इत्येतस्य म इत्ययमादेशो भवति । अधोलोपे⁵⁵ प्राप्ते ॥
 जम्मो । वम्महो ॥ जन्म । मन्मथ ॥

॥ स्रश्चपंचाशत्पचददेषु णः⁵⁶ ॥ ४४ ॥

स्र ङ इत्येतयोः पंचाशद् पंचदश शब्दयोश्च युक्तस्य णकारो
 भवति ॥ स्रस्य ॥ पञ्जुसो ॥ ङस्य ॥ जसो । विस्माणं ॥ पस्मासा⁵⁷ ।
 पस्मरहो⁵⁸ ॥ प्रद्युम्न । यङ्ग । विज्ञान । पंचाशत् । पंचदश ॥

॥ तालवृन्ते ण्टः⁵⁹ ॥ ४५ ॥

तालवृन्ते युक्तरथ ण्ट इत्ययमादेशो भवति ॥ तालवेण्टअं ॥

॥ मिन्दिपाले ण्डः ॥ ४६ ॥

मिन्दिपालशब्दे युक्तस्य ण्ड इत्ययमादेशो भवति ॥ मिण्डि-
 चालो ॥

॥ विह्वले भहो⁶⁰ वा ॥ ४७ ॥

53 A ओमुओ ; B उसओ ; C उसवो ; D उसुओ ; F उत्सुओ ; W उत्सुओ. 54 A ओसवः ; BCD उसवो (C ड-) ; E उसवो ; W उत्सओ ; in such uncertainty, E's reading has been followed, because it at once brings them under iii., 1; cf. Sanksh. Sāra, 138, 190. 55 cf. iii., 2. 56 So CW and probably A (for Lassen's अ) ; DE read sūtra न्यएयमङ्ग- giving ex. in Comm., but न्य, एय are covered by iii., 2; B has been greatly altered. 57 BD पणास (D originally-सा) ; AE -सा ; W -सो. 58 A पणा-. 59 B णः ; DE एडः. 60 So BD ; C भचाहो ; A जहो ; W gives the sūtra विह्वले भो वा । adding to the Comm. अभावपक्षे सर्वत्र लवरामिति वकारे लुप्ते हकारो ऽवशिष्टः ॥ विह्वलो ॥

विह्वलशब्दे युक्तस्य भकारहकारौ भवतो वा ॥ वेष्मलो⁶¹ ।
विह्वलो ॥

॥ आत्मनि पः ॥ ४८ ॥

आत्मशब्दे युक्तस्य पकारो भवति ॥ अप्पा⁶² ॥

॥ कमस्य ॥ ४९ ॥

कम इत्येतस्य पकारो भवति ॥ रूप⁶³ । रूपिणी ॥ योगविभागी
नित्यार्थ⁶⁴ ॥

॥ शेषादेशयोर्द्वित्वमनादौ ॥ ५० ॥

युक्तस्य यौ शेषादेशभूतौ तयोरेनादौ वर्तमानयोर्द्वित्वं भवति ॥
शेषस्य तावत् ॥ भुक्तं । मग्गो ॥ आदेशस्य ॥ लट्ठी । दिट्ठी ।
हत्थो ॥ अनादाचिति किं ॥ खल्लिअं । यम्मो । थवणो ॥

भुक्त । मार्ग । यष्टि । दष्टि । हस्त । स्त्रलित । स्तंभ । स्तवक ।

॥ वर्गेषु युजः⁶⁵ पूर्वः । ५१ ॥

युक्तस्य यौ शेषादेशावनादिभूतौ तयोर्द्वित्वेऽपि विहिते अथ
ऊर्द्ध्वेन यो वर्गेषु वर्णौ द्वितीयश्चतुर्थो वा विहितस्तस्य पूर्वः प्रथम-
स्तृतीयो वा भवति⁶⁶ ॥ वर्गेषु युग्मस्य द्वितीयस्य प्रथमश्चतुर्थस्य
तृतीयो द्वित्वेन विधीयते । अयुग्मयोः प्रथमतृतीयपंचमरूपयोः
शेषादेशयोस्तु तावैव भवतः ॥

61 BCD वेष्मलो ; W वि- ; A विह्वलो. 62 C आप्पा ; A
originally अप्पा but altered to आ-. 63 cf. viii., 40 ; and
Pāṇini, vi., 2, 59. 64 AC कणेषु यः पूर्वः. 65 After भवति,
AC have वर्गेषु युक्तस्य प्रथमतृतीययोर्द्वित्वेन विधीयते तस्य तावैव भवतः,
and W seems equally confused: the remainder is therefore
given from D, to which B has been altered : the examples
are given as in BD, A being in several places illegible and
confused.

शेषस्य ॥ वनखणं । आघो । मुच्छा । णिन्झरो । लुद्धो ।
णिन्झरो ॥ आदेशस्य ॥ दिट्ठी । लट्ठी । घच्छो । विप्फरिसो ।
जन्धो । लच्छो । अट्ठी । पुप्फं ॥

व्याख्यान । अघ । मूर्छा । निर्झर । लुब्ध । निर्भर । दृष्टि ।
यष्टि । वक्षः । विस्पर्श । निस्तार । यक्ष । लक्ष्मी । अस्थि । पुष्प ॥

॥ नीडादिषु ॥ ५२ ॥

नीड इत्येवमादिषु अनादौ वर्तमानस्य च द्वित्वं भवति ॥ णेट्टं ॥
एन्नीडापीडेत्यादिना^{६६} एत्वं ॥ सोत्तं । पेम्मं । वाहित्तं^{६७} ।
उज्जुओ^{६८} । जस्मओ । जोव्वणं ॥ नीड । ओत । प्रेमन् । व्याहृत ।
क्रजु^{६९} । जनक । यौवन^{७०} ॥

॥ आभ्रताभ्रयोर्वः ॥ ५३ ॥

आभ्र ताभ्रं इत्येतयोर्द्वित्वेन वकारो एवति ॥ अवं । तवं^{७१} ॥

॥ न र्होः ॥ ५४ ॥

रेफहकारयोर्द्वित्वं न भवति ॥ धीरं । तूरं । जीहा । वाहो ॥
घैर्यं । तूर्यं । जिह्वा । वाष्प ॥

॥ आडो ज्ञस्य^{७२} ॥ ५५ ॥

आड उत्तरस्य ज्ञ इत्येतस्यादेशस्य^{७३} द्वित्वं न भवति ॥

66 cf. i., 19. 67 AB-त्थ' ; D-त्तं ; E-त्तं (DE add, with similar variation, मुह्वरिवाहितणलिण्णिण्डिसंलाव इति सेतौ ; cf. Hofer Zeitsch., vol. II., p. 514) ; W om. ; cf. Lass. Inst., p. 233. DE अज्जुओ. 69 So BCD plainly ; cf. Lass. Inst. App., p. 45. 70 W adds यत्त शेषादेशौ नस्तः द्वित्वं च दृश्यते स नीडगणे. 71 अवं तवं (originally अवं तवं) ; BCDE अव्वं अवं (D orig. अव्वं) तव्वं ; W अम्मौ तम्वं ; Hema-ch. has ताभ्राप्ते म्वः । अनयोः संयुक्तस्य मयुक्तो वो भवति । तम्वं अम्मं ; cf. Lass., p. 246. BDE ज्ञादेशस्य. 73 W एतस्य णादेशस्य.

आणा । आणत्ती ॥ आज्ञा । आंज्ञसि ॥ आङ् इति किं ॥
सण्णा⁷⁴ ॥ संज्ञा ॥

॥ न चिर्दुपरे ॥ ५६ ॥

अनुस्वारपरे द्वित्वं न भवति ॥ संकंतो । संक्ता⁷⁵ ॥ संक्रान्त ।
संख्या ॥

॥ समासे वा ॥ ५७ ॥

समासे शेषादेशयोर्वा द्वित्वं भवति ॥ णईगामो । णइगामो⁷⁶ ।
कुसुमपपञ्चरो । कुसुमपञ्चरो । देवथुई । देवथुई । आणालखंभो ।
आणालखंभो ॥ तदीयाम । कसुमप्रकर । देयस्तुति । आलानस्तंभ ॥

॥ सेवादिषु च ॥ ५८ ॥

सेवा इत्येवमादिषु चानादौ वा द्वित्वं भवति ॥ सेवा सेवा ।
एक्कं एअं । एक्खो एहो । देव्वं दइयं । असिब्बं असिवं । तेह्लोक्क⁷⁷
तेलोअं⁷⁸ । णिहित्तो⁷⁹ णिहिओ । तुण्हिक्को तुण्हिओ । कस्मिआरो
कणिआरो । दिग्घं दीहं । रत्ती राई । दुक्खिओ दुद्धिओ । अस्सो
असो । इस्सरो ईसरो । विस्सासो वीसासो । णिस्सासो णीसासो ।
रस्सी रसी । मित्तो मिओ । पुस्सो पुसो⁸⁰ ॥ सेवा । एक । नख ।
दैघ । अशिव । त्रैलोक्य । निहित । तूष्णीक । कर्णिकार । दीर्घ ।

74 AW संण्णा ; DE add विण्णत्ती ; BDEW add हादेशस्येति
किं (W हस्ये-) अक्खित्तं. 75 This sūtra is only found in
BDEW ; Hema- ch. has a sūtra, *Na dīrghānusvārī* (i.e.
parayoh śeṣāsayor dustvaṃ.) 76 This ex. only in B ; DE
instead संतो शेषस्य संस । इति संसादेशः शेषः (?). 77 So D ;
AB एइय- ; in the other words the MSS. clear up some
doubtful letters of A ; W has several errors here. 78 BDE
तेह्लोक्क ; W तेलोक्क. 79 B (not A) तेह्लोअं. 80 ADEW
-तो ; B -तो. 81 All the MSS. पुसो पुसो (W पूसो).

रात्रि । दुःखित । अश्व । ईश्वर । विश्वास । निश्वास । रश्मि ।
मित्र । पुण्य⁸² ॥

उभयत्र विभापेयं सेवादिनामप्राप्ते दीर्घादीनां च प्राप्ते ।

॥ विप्रकर्षः ॥ ५९ ॥

अधिकारो ऽयं । आ परिच्छेदसमाप्तेर्युक्तस्य विप्रकर्षो भवति ॥

॥ क्लिष्टश्लिष्टरत्नक्रियाशार्ङ्गेषु⁸³ तत्स्वरवत्पूर्वस्य⁸⁴ ॥ ६० ॥

क्लिष्टादिषु युक्तस्य विप्रकर्षो भवति । विप्रकृतस्यच यः पूर्वो वर्णो
निरर्थस्तस्य⁸⁵ तत्स्वरता भवति । तेनैव पूर्वेण⁸⁶ स्वरेण⁸⁷ पूर्वो वर्णः
स्वार्थो भवति । इत्यर्थः ॥ किलिङ्ग⁸⁸ । सिलिङ्ग⁸⁹ । रअणं । किरिआ ।
सारंगो ॥

॥ कृष्णे वा ॥ ६१ ॥

कृष्णशब्दे युक्तस्य वा विप्रकर्षो भवति । पूर्वस्य छ तत्स्वरता ॥
व्यवस्थितविभापेयं । तेन वर्णो नित्यं विप्रकर्षः । विष्णौ तु न
भवत्येव ॥ कसणो ॥ कण्हो⁹⁰ ॥

॥ ६२ ॥ श्रीहीनोक्तकृष्णान्तक्लेशम्लानस्वप्नस्पर्शहर्षार्हगर्हेषु⁹¹ ॥ ६२ ॥

एषु युक्तस्य विप्रकर्षो भवति । पूर्वस्य इकार तत्स्वरताच भवति ॥
सिरो । द्विरी । किरितो⁹² । किलंतो । किलेसो । मिलाणं⁹³ ।
सिचिणो⁹⁴ । फरिसो । हरिसो । अरिहो । गरिहो ॥ श्री । ही ।
क्रीत । कृष्णान्त । क्लेश । म्लान । स्वप्न । स्पर्श । हर्ष । अर्ह । गर्ह ॥

82 AEW पुण्य (cf. Lass. Inst., p. 261); BD seem to read पुण्य which is better, as पुण्य is neuter in iii., 35. 83 AW शार्ङ्गेषु. 84 W here and elsewhere तत्स्वरवत्. 85 D स्वररहितः. 86 A पूर्वेण. 87 W वर्णेन, which may account for the marginal addition in A, noticed by Lassen. 88 Lassen om. 89 W सान. 90 A कीरोतो ; BD द्विरीतो ; W द्विरीतो. 91 W मिणाणं. 92 So DW (cf. i., 3); A सेविणो ; B not clear.

॥ अः क्षमाश्लाघयोः^{९३} ॥ ६३ ॥

क्षमा श्लाघा इत्येतयोर्युक्तस्य विप्रकर्षो भवति । पूर्वस्य अकारस्तत्स्वरनाच भवति ॥ खमा । सलाहा ॥

॥ स्नेहे चा ॥ ६४ ॥

स्नेहशब्दे युत्यस्य विप्रकर्षो चा भवति । पूर्वस्य च अकारस्तत्स्वरता च भवति ॥ सणेहो । णेहो ॥

॥ उः पद्मतन्वीसमेषु ॥ ६५ ॥

पद्मशब्दे^{९४} तन्वी इत्येवंसमेषु च युक्तस्य विप्रकर्षो भवति । पूर्वस्य च उकारस्तत्स्वरता च भवति ॥ पडमं^{९५} । तणुई । लहई^{९६} ॥

॥ ज्यायामीत् ॥ ६६ ॥

ज्याशब्दे युक्तस्य विप्रकर्षो भवति । पूर्वस्य च ईकारस्तत्स्वरता च ॥ जीआ^{९७} ॥

॥ इति चरुचिरुते प्राकृतप्रकाशे युक्तवर्णविधिर्नाम
तृतीयः परिच्छेदः ॥

93 W अत्. 94 A om. 95 So ABCW ; DE षडुमं (but D not so originally); W adds क्वित् प्पेम्मं (Hemach. पोम्मं). 96 A om. D adds गरुडे ; W गुरुडे. 97 DE add another sūtra here, which is only supplied in the margin of B, and is not found even in W ; इये य ॥ इय शब्दे य इति सर्वत निपालये ॥ पाण्य धर्णं ॥ प्राण इय धर्णं ॥ cf. Lass. Inst., pp. 192, 370, where he quotes Sanksh. Sāra, 385. The sūtra can have no place in this section.

॥ अथ चतुर्थः परिच्छेदः ॥

॥ संधावचामज्जोपविशेषा बहूलं ॥ १ ॥

अन्तामिति प्रत्याहारग्रहणं । 'अजिति च । संधौ वर्तमानानामचां स्थाने अज्विशेषा लोपविशेषाश्च बहूलं भवन्ति ॥

अज्विशेषास्तावत् ॥ जउणअडं जउणाअडं । णइसोत्तो^१ णईसोत्तो । बहुमुडं बहुमुडं । कण्णऊरं लण्णऊरं^२ । सिरोवेअणा सिरवेअणा । पीआपीअं पिआपिअं । सीआसीअं सिआसिअं^३ सवोमुओ सवोमूओ^४ । सरोख्हं सरख्हं^५ ॥

लोपविशेषाः ॥ राउलं राअउलं । तुहदं तुहअदं । महदं महअदं । वावउणं वाअवउणं । कुंभारो कुंभआरो^६ । पवणुदअं पवतोदअं ॥

- १ So Aw (cf. m., 52); BD-तो in both; Qy. एइस्- ?
 २ AB कण्ण-. ३ ABW have only पीआपीअं पीआसीअं; DE have पीआपीअं पिआपिअं सिआसीअं सिआसिअं (D सीआसीअं सीआसिअं); DEW give the Sans. पीतापीत सितासित. ४ So BDEW (only W सवो-); A सव्वोमूलं सवोमूलं (the last ल confused); DE explain it by शिवामृत, W by सर्वामृत. ५ A om. both. ६ The MSS. are here very corrupt; तुहदं—आरो from BDEW (B तुहदं for the 1st, and om. the 3rd); DEW add Sans. तवार्दं ममार्दं पादपतनं कुंभकारः; B then adds सुवदं एवरिट्ठो सुवणिट्ठो पवणुदअं; W adds ताअज्जं तावज्जं । सुणिहा सुणिहा । पवणुदअं पवणुदअं, A has instead after *ráantam*, तूअदं दुअअं पीलदं एवरिट्ठो सुवणिट्ठो (supplied in marg.) पवणुदअं with no Sans. explanation. For this sut. and its Corrupt Comm., cf. note translation pp. 36-37.

संयोगपरे सर्वत्र पूर्वस्याचो लोपः^७ ।

क्वचिन्नित्यं क्वचिदन्यदेव बहुलग्रहणात् । तेनान्यदपि लाक्षणिक-
कार्यं^८ भवति ।

॥ उदुम्बरे दोर्लोपः ॥ २ ॥

उदुम्बरशब्दे दु इत्येतस्य लोपो भवति ॥ उंवरं ॥

॥ कालायसे यस्य वा ॥ ३ ॥

कालायसशब्दे यस्य वा लोपो भवति ॥ कालासं कालाअसं ॥

॥ भाजने जस्य ॥ ४ ॥

भाजनशब्दे जकारस्य लोपो वा भवति ॥ भाणं भाअणं ॥

॥ यावदादिषु वस्य^९ ॥ ५ ॥

यावदित्येवमादिषु वकारस्य वा लोपो भवति ॥ जा जाव । ता
ताव । पाराओ^{१०} पारावओ । अणुत्तंत अणुवत्तंत^{११} । जीर्^{१२} जीविर्^{१३} ।
एवं एव्यं । एअ एव्य । कुशलमं कुचलमं^{१४} ॥ यावत् । तावत् ।
पारावत् । अनुवर्तमान^{१५} । जीवित । एवं । एव । कुचलय । इत्येव-
मादयः ॥

॥ अन्त्यस्य हलः ॥ ६ ॥

वेति निवृत्तं^{१६} । शब्दानां योऽन्त्यो हल् तस्य लोपो भवति ॥

- 7 No MS. gives this as new sūtra ; W om. सर्वत्र and adds हन्वथ after लोपः, with several new examples, as एतिथि गरन्ती रिक्न्तो अतो etc. 8 DE अनाद्य- ; W adds two new sūtras here, *samyogapūro brahva* and *Dirghādīpī vā*. 9 W तस्य with a similar blunder in the Comm. 10 A पाराओ. 11 B अणुत्तंत -वत्तंत ; D अणुत्तंत अणुवत्तंत (originally -वत्तंत) ; E अणुत्तंत -वत्तंत W om. 12 B जीर्दं. 13 D adds गरन्तो पाराओ (cf. Sankhā. Sūtra, S. 196) देउमं देवउमं. 14 So AC and probably D ; BE अणुवत्तंत. 15 AC om.

जसो । णहं^{१६} । सरो । कम्मो । जाव । ताव ॥ यशस् । नभस् ।
सरस् । कर्मन् । यावत् । तावत् ॥

॥ स्त्रियामात् ॥ ७ ॥

स्त्रियां वर्तमानस्यान्त्यद्वल आकारो भवति ॥ सरिआ ।
पडियआ । वाआ ॥ सरित् । प्रतिपद् । वान् ॥

॥ रो रा^{१७} ॥ ८ ॥

स्त्रियामन्त्यस्य हलो रेफस्य रा इत्ययमादेशो भवति ॥ धुरा ।
गिरा ॥

॥ न विद्युति ॥ ९ ॥

विद्युल्लब्धे आकारो न भवति ॥ विज्जू ॥

॥ शरदो दः ॥ १० ॥

शरच्छब्दस्यान्त्यद्वलो दो भवति ॥ सरदो ॥

। दिक्प्रावृषोः सः ॥ ११ ॥

दिक्शब्दस्यान्त्यद्वलः प्रावृट्शब्दस्यापि सकारो भवति ॥ दिसा ।
पाउसो ॥

॥ मो विन्दुः ॥ १२ ॥

अन्त्यस्य हलो मकारस्य विन्दुर्भवति ॥ अच्छं । वच्छं । भर्द ।
अग्निं । दट्ट^{१८} । वणं । धणं ॥

॥ अचि मश्च^{१९} ॥ १३ ॥

अचि परतो मो^{२०} भवति या ॥ फलमवहरइ । फलं अवहरइ ॥

16 So B ; the others णहो (cf. s. 19) 17 Lassen reads this sūtra in A as an ex. दोसा to s. 7. 18 D दट्टं explained by टट्ट (दट्ट ?) ; A वट्टं ; C वट्टुं ; W वट्टुं ; B confuses this with the next sūtra. 19 A adds या in the margin. 20 D मो विन्दुः ; W has मकारस्य मकारो भवति चकाराट्टिदुरधि.

॥ नजोर्हलि ॥ १४ ॥

नकारञ्कारयोर्हलि परतो विन्दुर्भवति मकारश्च ॥ नस्य^{२१} ॥
अंसो अम्सो । कंसो कम्सो^{२२} ॥ अस्य ॥ वंचणीअं वम्चणीअं ।
विंज्मो विम्ज्मो^{२३} ॥

॥ वक्रादिपु ॥ १५ ॥

वक्रादिपु शब्देपु विन्दुरागमो भवति ॥ वंकं । तंसं^{२४} । हंसो ।
अंसु । मंसु । गुंठी^{२५} । मंथं^{२६} । मणंसिणी । दंसणं । फंसो । वण्णो^{२७} ।
पडिस्सुदं^{२८} । अंसो^{२९} । अहिमुंको^{३०} ॥ वक्र । वस्त्र । ह्रस्व । अश्रु ।
दमश्रु । गृष्टि । मस्त^{३१} । मनस्विनी । दर्शन । स्पर्श । वर्ण ।
प्रतिश्रुत । अश्व । अभिमुक्त । इत्यादयः ॥

॥ मांसादिपु चा ॥ १६ ॥

मांसादिपु शब्देपु वा विन्दुः प्रयोक्तव्यः ॥ मंसं मासं । कहं
कह । णूणं णूण । तहिं तहिं^{३२} । असुं असुं^{३३} ॥ तदयमपठितो
मांसादिर्गणः । यत्र कचिद्वत्तमङ्गभयात् त्यज्यमानः^{३४} क्रियमाणश्च
विन्दुर्भवति स मांसादिपु द्रष्टव्यः ॥

21 MSS. om. 22 W has for these, अंधो अम्घो । कंधो कम्घो. 23 A विम्जो विजुओ ; B विम्जओ विन्मजओ ; D विम्ज्मो विंजओ (adding Sans. अन्स फन्स वचनीय विन्ध्य) ; E विम्मो विंजओ ; W विंचू विम्चूओ = वृद्धिः. 24 So A (not अंसं). 25 A गुठी ; B गुट्टी ; W गिट्ठि, DE गुट्ठी ; cf. Lass. Instr., p. 254. 26 AB (not C) मंथं ; cf. iii., 56. 27 AB वणो ; W वण्णं ; DE वंणो. 28 AE पडिस्सुदं (A originally पडि-) ; BW पंडिस्सुदं ; W पडिमुदं. 29 AB अमो. 30 A अहिमुंको ; B अमुंको ; W अंहिमुंको. 31 DE मन्तक ; AB मूर्दन् ; W n.l. 32 So BD = तहिं ; AC तिहिं -हि. 33 So MSS. (W om.) ; A has no Sans. expl. ; DE give अनु ; W adds several other examples. 34 A om.

॥ ययि^{३५} तद्वर्गांतः ॥ १७ ॥

ययि परतो विन्दुस्तद्वर्गांतो वा भवति ॥ सङ्का । सङ्खो ।
अङ्को । प्रङ्गं । सञ्चरइ । सण्डो^{३६} । सन्तरइ । सम्पत्ती^{३७} ॥ ययीति
किं । अंसो^{३८} ॥ वाधिकारात् । पंकं । विंदू^{३९} । संका । संखो ॥

॥ नसांतप्रावृट्शरदः पुंसि ॥ १८ ॥

नकारांताः सकारांताश्च प्रावृट्शरदौच पुंसि प्रयोक्तव्याः ॥
नांताः ॥ कम्मो । जम्मो । वम्मो ॥ सांताः ॥ जसो । तमो ।
सरो ॥ पाउसो । सरदो ॥

॥ न शिरोनभसी ॥ १९ ॥

शिर्स् नभस् इत्येतौ न पुंसि प्रयोक्तव्यौ ॥ सिरं । णहं ॥

॥ पृष्ठाक्षिप्रश्नाः स्त्रियां वा ॥ २० ॥

एते स्त्रियां वा प्रयोक्तव्याः ॥ पुट्टी पुट्टं । अच्छी अच्छं^{४०} ।
पण्हा पण्हो ॥ पृष्ठ । अक्षि । प्रश्न ॥

॥ ओदवापयोः^{४१} ॥ २१ ॥

अव अप इत्येतयोरुपसर्गयोर्वा ओत्वं भवति ॥ ओहासो अव-
हासो ॥ ओसारिअं^{४२} अवसारिअं^{४३} ॥ अवहास । अवसारित ॥

॥ तलत्वयोर्दात्तणौ ॥ २२ ॥

तल् त्व इत्येतयोः प्रत्यययोर्यथासंख्यं दात्तण इत्येतावादेशौ
स्तः ॥ घीणदा मूढदा । पीणत्तणं । मूढत्तणं ॥

॥ कू ऊणः^{४४} ॥ २३ ॥

35 ABCW हलि; DE ययि: the latter is taken, because all (except W) have ययि as the exception, which does not apply to हलि. 36 AB om. 37 BD -ती. 38 AB ययं; W रम्मं सोम्मं. 39 A -दुं; D दु; B n.l. 40 D अक्षि. 41 B has उ for ओ. 42 So W; ABD -सरिअं 43 A अप-; D adds ओवाहिअं अव-. 44 All except W कू (cf. Pán. vi., 4, 140); B has उणे.

क्ता प्रत्ययस्य ऊण इत्ययमादेशो भवति ॥ घेऊण । सोऊण ।
काऊण । दाऊण ॥ गृहीत्वा । श्रुत्वा^{४५} । कृत्वा । दत्वा ॥

॥ तृण^{४६} ईरः शीले ॥ २४ ॥

शीले यस्तृणप्रत्ययो विहितस्तस्य ईव इत्ययमादेशो भवति ॥
भ्रमणशीलो भमिरो । हसनशीलो हसिरो^{४७} ॥

॥ आल्विल्लोलालवन्तेन्ता^{४८} मतुपः ॥ २५ ॥

आलु इल्ल डल्ल धाल वन्त इन्त इत्येत आदेशा मतुपः स्थाने
भवन्ति ॥

आलुस्तावत् ॥ ईसालू ॥ णिहालू ॥ इल्लः ॥ विभारिल्लो^{४९} ।
मालाईल्लो ॥ उल्लः ॥ विभारुल्लो ॥ आलः^{५०} ॥ धणालो । सहालो^{५१} ॥
वन्तः ॥ धणवन्तो । जोवणवन्तो^{५२} ॥ इन्तः^{५३} ॥ रीसाइन्तो पाणा-
इन्तो^{५४} ॥ यथादर्शनमेते प्रयोक्तव्याः न सर्वे सर्वत्र ॥

ईर्पावत्^{५५} । निद्रावत् । विकारवत् । मालावत् । धनवत् । शब्द-
वत् । यौवनवत् । रोपवत् । प्राणवत्^{५६} ॥

[कचिदा^{५७} मतुपो ऽन्त्यस्य मंतो वा दृश्यते कचित् ।

हणुमा । हणुमंतो ॥

इल्लोल्लावपरे प्रायः शैपिकेषु प्रयुजते ।

पौरस्त्यं पुरोभवं पुरिल्लं । आत्मीयं अप्पुल्लं ॥

परिमाणे किमादिभ्यो भवंति केदद्वादयः ।

केदद्दं केत्तिअं । जेदद्दं जेत्तिअं । तेदद्दं तेत्तिअं । एदद्दं एत्तिअं ॥

45 So W ; DE सुप्वा ; AB have no Sans. 46 So EW ;
A तृण ; तृव 47 DE add भ्रमिता हमिता. 48 DE -यतेता ; B
here corrupt. 49 W has पाणइल्लो, and in the next line
विभारडल्लो. 50 DE अल्लः ; and ल in ex. 51 A मदा-
52 D जोम- 53 DE इतः here and in ex. 54 W रोम- ;
BW पाणइतो ; D नाणइतो. 55 AB have no Sans. expl. 56 D
मान- ; W प्रा- 57 The passage enclosed in brackets is only

• कृत्वसो हृत्तमित्यन्ये । देशी शब्दः स इष्यते ।

सञ्जहत्तं । सद्धसद्धत्तं ॥

जातौ वा स्वार्थिकः कः ।

जातौ स्वार्थे ककारः प्रयोक्तव्यः ॥]

॥ विद्युत्पीताभ्यां लः⁵¹ ॥ २६ ॥

विद्युत्पीतशब्दाभ्यां परतः स्वार्थे लप्रत्ययो भवति⁵² ॥ विज्जू ।
विज्जुली ॥ पीठं । पीथलं ॥

[॥ वृंदे वो वः⁵³ ॥ २७ ॥]

वृंदशब्दे वकारात्परः⁵² स्वार्थे रेफो वा प्रयोक्तव्यः ॥ व्रंदं ।
वंदं⁵³ ॥

॥ करेण्वां रणोः स्थितिपरिवृत्तिः ॥ २८ ॥

करेणुशब्दे रेफणकारयोः स्थितिपरिवृत्तिर्भवति ॥ कणेरू ॥
पुंति⁵⁴ न भवति ॥ करेणू ॥

॥ आलाने लनोः ॥ २९ ॥

आलानशब्दे लकारनकारयोर्ह्रस्वात्रयोः स्थितिपरिवृत्तिर्भवति ॥
आणालयंभो⁵⁴ ॥

found in AC, and has been conjecturally restored by the help of the corresponding passages in Hema-ch., and the Prāhga Sanjivani. It seems (with the exception of the last two lines) to be in verse, with examples interposed, and as such to be quoted at the end of the Comm. to sūtra 25, but it will be further discussed in the Appendix.
58 BDEW here recommence; DE add वा ; W has विद्युत्पीताभ्यां लः, adding as new examples सामलो दीहलो सोथलं.
59 DE add वा, and it is supplied in the margin of A.
60 This sūtra not in ABC. 61 W -परस्य. 62 W वृंदं विंदं. 63 DW add करेण्वामिति स्त्रीलिङ्गनिर्देशान्. 64 Cf. iii. 57.

॥ वृहस्पनौ बहोर्भञ्जौ⁶⁵ ॥ ३९ ॥

वृहस्पतिशब्दे वकारहकारयोर्यथासंख्यं भकारभकारौ भवतः ॥
भञ्जप्फर्झ⁶⁶ ॥

॥ मलिने लिनोरिलौ⁶⁷ वा ॥ ३१ ॥

मलिनशब्दे लिङ्कारनकारयोर्यथासंख्यमिङ्कारलङ्कारौ वा
भवतः ॥ मङ्गलं । मल्लिङ्गं ॥

॥ गृहे घरोऽपतौ ॥ ३२ ॥

गृहशब्दे घर इत्ययमादेशो भवति । पतिशब्दे परतो न भवति ॥
घरं भवने ॥ अपताविति किं ॥ गह्वर्धं ॥

॥ दाढादयो⁶⁸ बहुलं ॥ ३६ ॥

दाढा इत्येवमादयः शब्दा बहुलं निपास्यन्ते दंष्ट्रादिषु ॥ दंष्ट्रा ।
दाढा ॥ इदानीं । एण्डि⁶⁹ ॥ दुहिता । धीमा धूदा⁷⁰ ॥ चातुर्यं ।
चातुलिभं⁷¹ ॥ मङ्गुकः । मङ्गुरो⁷² ॥ गृहे निहितं । घरे निहितं⁷³ ॥
उत्पलं । कंदोटो⁷⁴ ॥ गोदावरी । गोला ॥ ललाटं । णिडालं⁷⁵ ॥
भूः । भुमभा⁷⁶ ॥ वैदूर्यं । चेलुरिभं⁷⁷ ॥ उभयपादये । अवहोवासं ॥

65 A भञ्जः 66 BW-प्फर्झ. 67 AB इल वा. 68 So DW
and probably A ; B has been corrected from ठ to ढ ;
several variations occur in the examples of this sūtra : cf.
Sanksh. Sāra, 162, 165. 69 BCE एण्हो ; D एण्हो. 70 A
only दिषी ; B धिया दिष्टी ; W only धूमा. 71 Altered in
A n.l. ; C पाड-. 72 Altered in A to मङ्गुओ ; B n.l. ; DE
मङ्गुरो. 73 AB णिहितं (B altered to -तं). 74 A -ह (i) ;
W -ट्ट. 75 A तिडालं ; D ट्टे-. W adds another form
एडां ; AC end here. 76 WE भूमभा ; DED give
Sansk. भू ; cf. Sanksh. Sāra, 162. 77 B वैनिरिभं.

चूतः । माइंदो माअंदो⁷² ॥ आदिशब्दोऽयं प्रकारे⁷⁹ । तेन सर्वे एव
देशसंकेतप्रवृत्तभाषाशब्दाः परिगृह्यताः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे संकीर्णविधिर्नाम
चतुर्थः परिच्छेदः ॥

78 W मरिंदो मअंदो ; W has besides as new examples, प्रत्यूषः ।
गोसो ॥ कांतः । ललहो ॥ कवलः । खेपर ॥ कर्कटी । बालुकी ॥ चिंता ।
तत्तिं 79 D adds प्रकारः सादृश्यं.

॥ अथ पचम परिच्छेदः ॥

॥ अत ओत्सो ॥ १ ॥

अकारांताच्छब्दात्परस्य सोः स्थाने ओत्वं भवति ॥ वच्छो ।
वसहो । पुरिसो^१ ॥ वृक्षः^२ । वृषभः । पुरुषः ॥

॥ जश्शसोलोपः ॥ २ ॥

अत इत्यनुवर्तते । अकारांतस्यानंतर यौ जश्शसौ तयोलोपो
भवति ॥ वच्छा सोहंति । वृक्षाः शोभन्ते । जश्शस्डस्यांसु^३ दीर्घ
इति दीर्घे कृते यश्चाहोपो जसः ।

वच्छे णिअच्छह^४ । वृक्षान्नियच्छत^५ ॥ एव सुपि^६ इत्येत्वे कृते
शसो लोपः ॥

॥ अतोऽमः ॥ ३ ॥

अकारांतस्यानंतरं यो ऽम् द्वितीयैकवचन तदकारस्य लोपो
भवति । वच्छ पेम्बइ । मो विंदुरिति विंदुः ॥

॥ टामोर्णः ॥ ४ ॥

अतो ऽनतरं टामोस्तृतीयैकवचनपष्ठीवहवचनयोर्णकारो भवति ॥
वच्छेन । वच्छाण^७ । एव सुपीत्येत्वं । जश्शस्डस्यांसु^८ दीर्घ इति
दीर्घः ॥

॥ भिसो^९ हि ॥ ५ ॥

अतो ऽनतरस्य भिसो हि भवति ॥ वच्छेहि^९ ॥ एव सुपि इत्येत्वं ॥

१ D adds हरिसो = हर्य, and quotes iv, 1 2 D generally
has वत्स 3 BE जस्डस्यासु, D जस्भ्यमडस्यासु, cf v, 11 4 W
उवह = परयत 5 Deest in A 6 cf v, 12. 7 B -ण
8 D जश्शस्भ्यमडस्यासु, E जश्शस्यासु, B om 9 This sutra not
in B

॥ डसेरादोदुहयः ॥ ६ ॥

अतो ऽन्तरस्य डसेः पंचम्येकवर्द्धनस्य स्थाने आ दो दु हि
इत्येत आदेशा भवन्ति ॥ वच्छा । वच्छादो । वच्छादु । वच्छाहि ॥
जडशस्डस्यासु^{१०} दीर्घत्वं ॥

॥ भ्यसो हितो सुतो ॥ ७ ॥

अतो ऽन्तरस्य भ्यसो हितो सुतो इत्येतावादेशौ भवतः ॥
वच्छाहितो । वच्छासुतो ॥ एच सुपि इति चकारेण दीर्घत्वं ॥

॥ सो डसः ॥ ८ ॥

अतो ऽन्तरस्य डसः स्म इत्यादेशो भवति ॥ वच्छस्म ॥

॥ डेरेष्मी^{११} ॥ ९ ॥

अतो ऽन्तरस्य डेः ए म्मि इत्यादेशौ भवतः ॥ वच्छे । कचिद्
डसिडरोलोपः^{१२} ॥ वच्छम्मि ॥

॥ सुपः सुः^{१३} ॥ १० ॥

अतो ऽन्तरस्य सुपः सुः इत्यादेशो भवति ॥ वच्छेसु । एच सुपि
इत्येत्वं ॥

॥ जडशस्डस्यासु^{१४} दीर्घः ॥ ११ ॥

जसादिषु परतो ऽतो दीर्घो भवति ॥ वच्छा सोहन्ति^{१५} ।
जडशसोरोलोप इति जसो लोपः ॥ वच्छादो^{१६} आगदो । वच्छादु ।
वच्छाहि ॥ डसेरादोदुहयः ॥ वच्छाण ॥ टामोर्णः ॥

१० B जडशस्यासु ; D as in p. 39, note 3 ; E as in p. 39, note 8. ११ W डेरेम्मि. १२ cf. v., 13 ; DW add इत्यकारलोपः (not in E). १३ A सु ; E सु. १४ B corrupt ; D जसभ्यस्डस्यासु ; E जडशस्यासु. १५ Only W has an ex. of शस्, i e., वच्छे, adding अत प्रथमं दीर्घस्त एत्वं ततो लोपः. १६ Only EW add वच्छा.

॥ एच सुप्यडिङ्तोः ॥ १२ ॥

अत अकारस्यैत्वं भवति सुपि परतो डिङ्सौ वर्जयित्वा^{१७} ।
चकारादीर्घश्च^{१८} ॥ वच्छे पेक्खह ॥ जदशसोर्लोपः ॥ वच्छेण ।
टामोर्णः ॥ वच्छेहिं ॥ वच्छेसु ॥

चकारादीर्घश्चेति ॥ वच्छाहिंतो वच्छासुंतो ॥ भ्यसो हिंतो
सुंतो ॥

अडिङ्सोरिति किं ॥ वच्छम्मि । वच्छस्स ॥

॥ कचिद्सिङोर्लोपः ॥ १३ ॥

अतो^{१९}ङ्सि डि इत्येतयोः परतः^{२०} कचिल्लोपो भवति ॥ वच्छा^{२१}
आगदो । ङसेरादोदुहय इति ॥ वच्छे ठिअं । डेरेम्मोत्थेत्वं ॥

॥ इदुतोः शसो णो ॥ १४ ॥

इदुदंतयोः शसो णो भवति ॥ अग्गिणो^{२२} पेक्खह^{२३} । वाउणो
पेक्ख ॥

॥ ङसो वा ॥ १५ ॥

इदुदंतयोर्ङसो वा णो भवति ॥ अग्गिणो । अग्गिस्स ॥
वाउणो । वाउस्स ॥ अग्नेः । वायो. ॥

॥ जसश्च ओ^{२४} यूत्वं^{२५} ॥ १६ ॥

इदुदंतयोर्जस ओकारादेशो भवति । इदुतोश्च ईजत्वं वा ।
चकाराद् णोच ॥ अग्गीओ । वाऊओ ॥ अग्गिणो । वाउणो ॥

१७ सुपि—त्वा not in AB. १८ W चकारादीर्घो भ्यसि. १९ DE अकारस्य. २० E परयोः. २१ D वच्छा, ABW वच्छादो, E has both. २२ W अग्गीणो and वाऊणो. २३ The MSS. here and elsewhere vary between पेक्ख and पेक्ख. २४ वा inserted in margin of ABD. २५ W has two sūtras for s. १६, १८., two various readings of the same, with distinct commentaries जस ओ वो वाऽत्वं यूत्वंच ॥ इदुदंतयोः शब्दयोर्जस ओवो इत्यादेशो भवतः । जत्वं इत्वं ऊत्वंच विकल्पेन । चकारात्सोऽपि । पक्षे अदंतवात् ॥ अग्गीओ

॥ दा णा ॥ १७ ॥

इद्वन्तयोष्टाविभक्तेः णा इत्ययमादेशो भवति ॥ अग्निणा ।
चाडणा ॥

॥ सुभिस्सु दीर्घः ॥ १८ ॥

इद्वन्तयोः सु भिस् सुप् इत्येतेषु दीर्घो भवति ॥

सु ॥ अग्नी । वाऊ ॥ भिस् ॥ अग्नीहिं ॥ वाऊहिं ॥ सुप् ॥
अग्नीसु । वाऊसु ॥

॥ स्त्रियां शस उदोती^{२६} ॥ १९ ॥

स्त्रियां वर्तमानस्य शस उत् ओत् इत्येतावादेशौ भवतः ॥
मालाउ मालाओ । णईउ णईओ । बहुउ बहुओ ॥

[॥ जसो वा^{२७} ॥ २० ॥]

जसः स्त्रियां उत् ओत् इत्येतावादेशौ वा भवतः । पक्षे
अदन्तवत् ॥ मालाउ । मालाओ । माला^{२८} ॥

॥ अमि ह्रस्वः ॥ २१ ॥

अमि परतः स्त्रियां ह्रस्वो भवति ॥ माल' । णइ' । बहु' ॥

॥ टाडस्डोनामिदेददातः^{२९} ॥ २२ ॥

डा डस् डि इत्येतेषां स्त्रियां इत् एत् अत् आत् इत्येत आदेशा
भवन्ति ॥

टा ॥ णईइ । णईए । णईअ । णईआ कर्त्त ॥ डस् ॥ णईइ । णईए ।
णईअ । णईआ चणं ॥ डि ॥ णईइ । णईअ । णईअ । णईआ ठिअं ॥

अग्नीवो अग्निणो अग्नीओ अग्नीओ अग्नी । वाऊओ etc. : then
follows जसश्च ओ यूत्वं. 26 W स्त्रियां जरशसोदोती. 27 This
sūtra is only found in BDE (D erroneously हसो वा both in
sūtr. and Comm.) and in the Prāk. Sanj. 27 So E ; B
मालाइ ; D मालस्स मालाई. 29 W टाडसिड्डीनामि-

॥ नातो ऽदातौ ॥ २३ ॥

आत आकारांतस्य स्त्रीलिङ्गस्यानंतरं टाडसूलीनां^{३०} अत् आत् इत्येतावादेशौ न भवतः । पूर्वेण प्राप्तो निषिध्यते ॥ मालाइ मालाए । कर्म्म । धणं । ठिम्मं ॥

॥ आदीतौ^{३१} बहूलं ॥ २४ ॥

त्रियामाकारांतादातः स्थाने आत् ईत् इत्येतौ बहूलं प्रयोक्तव्यौ ॥ सहमाणा सहमाणी^{३२} । हलद्वा हलद्दी । सुत्पणद्वा सुत्पणद्दी । छाहा छाही^{३३} ॥

॥ न नपुंसके^{३४} ॥ २५ ॥

प्रथमैकवचने नपुंसके दीर्घत्वं न भवति । सौ दीर्घः पूर्वस्येत्यनेन इदुदंतयोः प्राप्तं पूर्वस्य दीर्घत्वं न नपुंसके इत्यनेन बाध्यते^{३५} ॥ दहिं महं । हविं ॥ दधि । मधु । हविः ॥

॥ इन्द्रशसोर्दीर्घश्च ॥ २६ ॥

नपुंसके वर्तमानयोर्ज्ज्ञशसोः स्थान ईदादेशो भवति पूर्वस्यच^{३६} दीर्घः ॥ वणाइ । द्दीइ । मल्लइ ॥

30 W as before; the कर्म्म etc. are used to imply the inst. gen. and loc. cases, i.e., कृतं धनं स्थितं. 31 A आदीतौ; B अदीतौ; in the Comm. A has the same, B अत् (originally आत्) and ईत्. 32 AB have only this ex. 33 W then adds another sūt. (s. 25) यत्तत्किम् ॥ बहूलमित्यनुवर्तते । यत्तत्किम् इत्येतेषु परतः आतः स्थान ईत्ययमादेशो भवति । त्रियामित्यनुवर्तते । प्रथमैकवचनवर्जं । ए आदेशश्च बहूलवचनात् ॥ जीए तीए कीए जोहिं तोहिं कीहिं । पत्ते जाए ताए काए जाहिं ताहिं काहिं ॥ यस्याः तस्याः कस्याः याभिः ताभिः काभिः D adds the six examples of the genitive to the preceding sūtra; cf. vi., 6. 34 W adds सौ दीर्घः पूर्वस्य. 35 सौ—बाध्यते given from DE (cf. S. 18); ABW om. and add धणं वणं in the ex. 36 AB only दीर्घश्च.

॥ नामंत्रणे सावोत्वदीर्घविंद्वः^{३७} ॥ २७ ॥

आमंत्रणे गम्यमाने सो परत ओत्वदीर्घविंद्वो न भवति । अत
ओत्सोरित्योत्वं प्राप्तं । सुभिस्तुप्सु दीर्घ इति दीर्घः । सोर्वि दुर्नपुंसक
इतिविंदुर्नामः ॥ हे वच्छ^{३८} । हे अणि । हे याउ । हे वण । हे दहि ।
हे महु ॥

॥ स्त्रियामात पत् ॥ २८ ॥

स्त्रियामामंत्रणे आतः स्थाने पत्वं भवति सौ परतः ॥ हे माले ।
हे साले ॥ अत्यस्य हल इति सीलोपः^{३९} ॥

॥ ईदूतोर्हस्वः ॥ २९ ॥

आमंत्रणे ईदूतोर्हसो^{४०} भवति ॥ हे णइ । हे वहु ॥

॥ सोर्वि दुर्नपुंसके^{४१} ॥ ३० ॥

नपुंसके वर्तमानस्य सोर्वि दुर्भवति ॥ वणं । दहिं । महुं ॥

॥ ऋत आरः सुपि^{४२} ॥ ३१ ॥

ऋकारांतस्य सुपि परत आर इत्यादेशो भवति ॥ भक्तारो
सोदइ । भक्तारं पेक्खसु । भक्तारेण कथं ॥

॥ मातुरात् ॥ ३२ ॥

मातृसंबन्धिन ऋकारस्याकारो भवति ॥ माआ सोदइ । माअं
पेक्खसु । माआइ कथं । माआए ॥

॥ डजशसृदाडस्तुप्सु वा^{४३} ॥ ३३ ॥

जशसृदाडस्तुप्सु परत ऋकारस्य स्थाने उकारादेशो भवति
वा^{४४} ॥

37 W सो. 38 AB om. masc. ex. 39 cf. iv., 6.
40 W adds स्त्रिवा. 41 W puts s. 30 after s. 26. 42 B स
by mistake. 43 W उण जशसृदाडसिडस्तु वा and transposes
sūtras 32, 33. 44 The examples in AB are rather obscure,
and the forms from भक्तार are only fully given in DE.

जस् । भत्तुणो भत्तारा ॥ शस् । भत्तुणो⁴⁵ भत्तारे ॥ टा⁴⁶ ।
भत्तुणा भत्तारेण ॥ डस् । भत्तुणो भत्तारस्म⁴⁷ ॥ सुप् । भन्सु⁴⁸
भत्तारेसु ॥ आरादिः पूर्ववत् ॥

॥ पितृभ्रातृजामातृणामरः ॥ ३४ ॥

पित्रादीनां सुपि परतः क्रतोऽरो भवति । आरापवादः ॥ पिअरं
पिअरेण । भाअरं भाअरेण । जामाअरं जामाअरेण ॥

॥ आच सौ⁴⁹ ॥ ३५ ॥

पित्रादीनामाकारो भवतिसौ परतः ॥ चकारादश्च ॥ पिआ
पिअरो । भाआ भाअरो । जामाआ जामाअरो ॥

[॥ राजश्च⁵⁰ ॥ ३६ ॥]

राजन्शब्दस्य आ इत्ययमादेशो भवति सौ परतः ॥ राआ ॥

[॥ आमंत्रणे वा विंदुः ॥ ३७ ॥]

राजन्शब्दस्य आमंत्रणे वा विंदुः स्यात् ॥ हे राअं । हे राअ ॥

[॥ जइशस्डसां णो ॥ ३८ ॥]

राज्ञ उत्तरेपां जस् शस् डस् इत्येतेपां णो इत्ययमादेशो भवति ॥
राआणो पेप्पति । राआणो पेप्प । राइणो धणं । रण्णो धणं ॥

[॥ शस एत् ॥ ३९ ॥]

राज्ञ परस्य शस ए इत्ययमादेशो भवति ॥ राए पेप्प ।
राआणो पेप्प ॥

[॥ आमो ण⁵¹ ॥ ४० ॥]

राज्ञ उत्तरस्यामः पणोबहुवचनस्य णं इत्ययमादेशो भवति ॥

45 W भत्तुणे , A om 46 A ए, but C टा. 47 D (not E) भत्तुस्. 48 A भत्तुसु (?) 49 D आच 50 These sūtras on *rājan* (s 36—44) are only found in DEW ; W has a few variations , DE agree. 51 W puts S 40 after S. 43.

राआणं ॥

[॥ टा णा ॥ ४१ ॥]

राइ उत्तरस्याः टाविभक्तेः णा इत्ययमादेशः स्यात् ॥ राइणा ॥

[॥ ङसश्च द्वित्वं वांत्यलोपश्च⁵² ॥ ४२ ॥]

राइ उत्तरस्य ङसादेशस्य टादेशस्यच वा विकल्पेन द्वित्वं भवति । अंत्यस्यच लोपः ॥ रण्णी राण्णो घणं ॥ राइणा रण्णा कर्त्तुं ॥

[॥ इद्वद्वित्वे ॥ ४३ ॥]

वेति निवृत्तं । ङसादेशस्य टादेशस्यच अकृते द्वित्वे राइ इत्वं भवति ॥ राइणो राइणा ॥ कृते द्वित्वे त्वित्वं न भवति ॥ रण्णो रण्णा ॥

[॥ आ णोणमोरडसि⁵³ ॥ ४४ ॥]

णोणमोः परयोः राइो जकारस्य आकारादेशः स्यात् । अडसि पष्ठ्येकवचने न भवति ॥ राआणो पेय्यति । राआणो पेय्य । राआणं घणं ॥ अडसीति किं ॥ राइणो रण्णो घणं ॥ शेषमदंतवत् ॥ राअं । रायहिं । राआ राआदो राआदु । राआहिंतो राआसुंतो । राअम्मि राय रायसु ॥ राजानं । राजभिः । राइः । राजम्यः । राहि । राजसु ॥

॥ आत्मनो ऽप्पाणो वा ॥ ४५ ॥

आत्मनो ऽप्पाण इत्यादेशो भवति ॥ अप्पा⁵⁴ । अप्पाणो ॥

[इत्वद्वित्ववर्जं राजवदनादेशे⁵⁵ ॥ ४६ ॥]

आत्मनो ऽनादेशे राजवत् कार्यं स्यादित्वद्वित्वे वर्जयित्वा ॥ अप्पा । अप्पाणो । अप्पणा । अप्पणो ॥ आत्मा । आत्मानः । आत्मना । आत्मनः ॥

52 W जलोपो वा. 53 W णोणयोरादडसि. 54 cf. iii., 48.
55 This sūtra is only found in DEW. ; W adds the forms
अत्ता अत्ताणो.

॥ ब्रह्माद्या आत्मवत् ॥ ४७ ॥

ब्रह्माद्याः शब्दा लक्ष्याणुसारेणात्मवत् साधवो भवन्ति ॥ वम्हा
वम्हाणो ॥ जुषा जुषाणो । अद्धा अद्धाणो⁵⁶ ॥ ब्रह्मन् । युवन् ।
अध्वन् एवमादयो लक्ष्याणुसारेणानुगन्तव्याः ॥

॥ इति वररुचिरुक्ते प्राकृतप्रकाशे लिंगविभक्त्यादेशः
पंचमः परिच्छेदः ॥

56 ACW आनद्धा आणद्धाणो ; A om. Sans. ; W explains it
by अनद्धान् ; B *n.l.*

॥ अथ षष्ठः परिच्छेदः ॥

॥ सर्वादेर्जस एत्वं ॥ १ ॥

सर्वादेरुत्तरस्य जस एत्वं भवति । ॥ सव्वे । जे । ते । के । कदरे ॥
सर्वे । ये । ते । के । कतरे ॥

॥ डेः स्विंमिन्मिथाः^१ ॥ २ ॥

डेः सप्तम्येकवचनस्य सर्वादिपरस्थितस्य स्थाने स्मि^२ मि त्थ
इत्येत आदेशा भवन्ति ॥ सव्वस्मिं । सव्वमि । सव्वत्थ^३ ॥
इशरस्मिं^४ । इअरमि इअरत्थ^५ ॥ सर्वस्मिन् । इतरस्मिन् ॥

॥ इदमेतत्किंयत्तद्गुण इणा वा ॥ ३ ॥

इदं । एतत् । किं । यत् । तत् । इत्येतेभ्यः टा इत्यस्य इणादेशो
भवति वा ॥ इमिणा । एदिणा । किणा । जिणा । तिणा^६ ॥ पक्षे ।
इमेण । एदेण । केण । जेण । तेण ॥ अनेन । एतेन । केन । येन ।
तेन ॥

॥ आम एसिं ॥ ४ ॥

इदमादिभ्य उत्तरस्य आम एसिं इत्ययमादेशो वा भवति ॥
इमेसिं इमाण^७ । एदेसिं एदाण । केसिं काण । जेसिं जाण । तेसिं
ताण^८ ॥

॥ किंयत्तद्गो डस आसः ॥ ५ ॥

१ ABW स्मि for स्मिं. २ ABW स्मि, but all have सव्वस्मिं ;
cf. S. 15. ३ A -त्था. ४ B -स्सि. ५ A -त्था. ६ So BD and
Hema-ch. ; AW कइणा जइणा तइणा. ७ A -णा for -ण in these
second forms; B -णं. ८ W adds स्त्रीलिङ्गे ऽप्येतानि रूपाणि ॥
इमासिं । एदासिं । कासिं । जासिं । तासिं ॥

किं । यत् । तत् । एभ्य उत्तरस्य ङस आस इत्ययमादेशो भवति
वा ॥ कास । कस्स ॥ जास । जस्स ॥ तास । तस्स ॥

॥ इद्भ्यः स्सा से^९ ॥ ६ ॥

इकारांतेभ्यः किमादिभ्य उत्तरस्य ङसः स्सा से इत्येतावादेशौ
भवतः ॥ किस्सा । कीसे । कीआ । कीए । कीअ । कीइ^{१०} ॥
जिस्सा । जीसे । जीआ । जीए । जीअ । जीइ ॥ तिस्सा । तीसे ।
तीआ । तीए । तीअ । तीइ ॥

॥ डेहिं ॥ ७ ॥

किमादिभ्य उत्तरस्य डेः हिं इत्ययमादेशो भवति वा ॥ कहिं ।
कस्सिं । कम्मि । कत्थ ॥ जहिं । जस्सिं । जम्मि । जत्थ ॥ तहिं ।
तस्सिं । तम्मि । तत्थ ॥

॥ आहे इआ काले ॥ ८ ॥

किंयत्तद्भगो डेः काले आहे इआ इत्यादेशौ वा भवतः ॥ काहे ।
जाहे । ताहे ॥ कइआ^{११} । जइआ । तइआ ॥ कहिं इत्यादयोऽपि ॥
कदा । यदा । तदा ॥

॥ चो^{१२} दो ङसेः ॥ ९ ॥

किंयत्तद्भगो ङसेः चो दो इत्येतावादेशौ भवतः ॥ कचो । कदो ॥
जचो । जदो ॥ तचो । तदो ॥

॥ तद ओध^{१३} ॥ १० ॥

9 W reads S. 6, एसः स्वासो खियो ॥ इकारांतेभ्यश्चाकारांतेभ्यश्च खियां
किमादिभ्य उत्तरस्य एसः स्वा सो 'Ityadeśāṁ vā bhavataḥ' ; etc.,
after the ex. it adds एसमद्वयेन एसिदिप्रदणं (cf. v., 22, var.
lect.) cf. Lays. Inst., p. 321—3. 10 BW कीइ, and similarly
जीइ सीइ. 11 B कईआ etc. 12 BD सो for चो, and similarly
in Comm. 13 W तद उप.

इदमो दकारेण सह डेः स्थाने दकारादेशो वा²⁵ भवति ॥ इह ॥
पक्षे । अस्मिं । इमस्मिं । इमम्मि ॥

॥ न त्वः ॥ १७ ॥

इदमः परस्य डेः त्व इत्ययमादेशो न भवति ॥ डेः स्मिंस्मित्था
इति प्राप्ते प्रतिपिध्यते ॥ इह । अस्मिं । इमस्मिं । इमम्मि ॥

॥ तपुंसके खमोरिदमिणमिणमो ॥ १८ ॥

नपुंसकलिङ्गे इदमः खमोः परतः सविभक्तिकस्य इदं इणं इणमो
इत्येते त्रय आदेशा भवन्ति ॥ इदं । इणं । इणमो²⁶ घणं ॥

॥ एतदः सावोत्वं वा ॥ १९ ॥

एतच्छन्दस्य सौ परत ओत्वं वा भवति ॥ नित्ये प्राप्ते
विकल्प्यते ॥ एस²⁷ । एसो ॥ एषः ॥

॥ त्तो²⁸ डसेः ॥ २० ॥

एतदः परस्य डसेः त्तो इत्ययमादेशो भवति ॥ एत्तो²⁹ । एदादो ।
एदादु । एदाहि ॥ एतस्मात् ॥

॥ त्तोत्ययोस्तलोपः³⁰ ॥ २१ ॥

एतदस्तकारस्य त्तोत्ययोः परतो लोपो भवति ॥ एत्तो³¹ । एत्य ॥
॥ तदेतदोः सः सायनपुंसके ॥ २२ ॥

तच्छन्दस्य एतच्छन्दस्य यस्तकारः तस्य सकारादेशो भवति
अनपुंसके सौ परतः ॥ सौ पुरिसो । सा महिला । एस । एसो ।
एसा ॥ साविति³² किं ॥ एदे । ते । एदं । तं ॥ अनपुंसक इति किं ॥
तं एदं घणं ॥

॥ अदसो दो मुः³³ ॥ २३ ॥

25 Added from DW. 26 A इणमं. 27 A एणा (?);
W has as an ex. एदो एदं = एतत्. 28 DW त्तो. 29 BD
(not W) एतो. 30 DW त्तो-. 31 D एतो ; for these cf.
Lass., p. 129. 32 सावितिहिं and its examples not in A.
33 A मू ; B मू.

अदसो दकारस्य सुपि परतो मु^{३४} इत्ययमादेशो भवति ॥ अमू
पुरिसो । अमू महिला । असूओ^{३५} पुरिसा । अमूओ^{३६} महिलाओ ।
अमु^{३७} वणं । अमूइं वणाइं ॥

॥ हश्च सौ^{३८} ॥ २४ ॥

अदसो दकारस्य सौ परतो हकारादेशो भवति ॥ अह^{३९} पुरिसो ।
अह महिला । अह वणं ॥ हादेशो ऽयमोत्वात्वविद्न् त्रिष्वपि
लिङ्गेषु परत्वाद्वाच्यते ॥

॥ पदस्य ॥ २५ ॥

अधिकारो ऽयं । आशब्दविधानात् । यदित् ङङ् मनुक्रमिष्यामः
पदस्य तद्भवतीत्येवं वेदितव्यं । तच्च तल्लोकोदाहरिष्यामः ॥

॥ युष्मदस्तं तुमं^{४०} ॥ २६ ॥

सावित्येव । युष्मदः पदस्य सौ परतः तं तुमं इत्येतावादेशौ
भवतः ॥ तं आगदो । तुमं आगदो ॥

॥ तुंचामि^{४१} ॥ २७ ॥

युष्मदः पदस्य अमि परतः तुं इत्यादेशो वा भवति । तुमंच^{४२} ॥
तुं पेक्खामि । तुमं पेक्खामि ॥

॥ तुज्जे तुम्हे^{४३} जसि ॥ २८ ॥

34 AB मू. 35 So DE ; A om. ; B अमूणो ; W असू-
36 W अमू. 37 B अमू. 38 cf. Lass. Inst., p. 327. 39 B
अहं throughout. 40 DE युष्मदस्तुं तुवं and similarly in Comm.
41 ABC तंचामि ; DE तंचामि ; W (and the Prākṛ. Sanjīv.)
तुंचामि ;—if तं be correct, it must be the enclitic form (cf.
Lass. Inst., p. 328) but it is probably a mistake for तुं in
copying from an MS in the Bengali character. 42 W, तं
तुमंच ; DE seem to give तुमंच as a new sūtra, and add to this
in its Comm. चकारात् तं तुमंच. 43 MSS. दा here in the

युष्मदः पदस्य जसि परतः तुज्ज्ञे तुम्हे इत्येतावादेशौ भवतः ॥
तुज्ज्ञे आगदा तुम्हे आगदा ॥

॥ वीच शसि ॥ २९ ॥

शसि युष्मदः पदस्य वो इत्यादेशो भवति । चकारात् तुज्ज्ञे
तुम्हे च ॥ वो पेन्वामि ॥ तुज्ज्ञे तुम्हे पेन्वामि ॥

॥ द्राड्योस्तद तप तुमप तुमे ॥ ३० ॥

युष्मदुत्तरयोः टा डि इत्येतयोः तद तप तुमप तुमे इत्येत
आदेशा भवन्ति ॥ टा ॥ तद तप तुमप तुमे कर्म ॥ डि ॥ तद तप
तुमप तुमे विभं ॥

॥ डसि तुमोतुदतुज्ज्ञतुम्हत्तुम्माः ॥ ३१ ॥

युष्मदः पदस्य डसि तुमो तुद तुज्ज्ञ तुम्ह तुम्म इत्येत आदेशा
भवन्ति ॥ तुमो पदं । तुद तुज्ज्ञ तुम्ह तुम्म पदं ॥

॥ आडि च ते दे ॥ ३२ ॥

आडि तृतीयैकवचने चकाराद् डसि च परतो युष्मदः पदस्य ते
दे इत्येतावादेशौ भवतः ॥ ते कर्म । दे कर्म ॥ ते घणं । दे घणं ॥

॥ तुमाद च ॥ ३३ ॥

आडि युष्मदः पदस्य तुमाद इत्ययमादेशो भवति ॥ तुमाद
कर्म ॥

॥ तुज्ज्ञेदिं तुम्हेदिं तुम्मेदिं ॥ भिसि ॥ ३४ ॥

भिसि परतो युष्मदः पदस्य तुज्ज्ञेदिं तुम्हेदिं तुम्मेदिं इत्येत
आदेशा भवन्ति ॥ तुज्ज्ञेदिं तुम्हेदिं तुम्मेदिं कर्म ॥

following sūtras D generally has न्द, the other MSS. द (cf.
iii., 8) ; W generally writes 'इम्ह' for उम्ह. 44 तुम्म plain in
CEW ; AB not clear, except in one ex. ; D reads तुम्म,
corrected in the margin to तुम्ह ; only D has तुम्ह, the others
तुम्ह. 45 W adds चकारात् इति च. 46 So MSS. plainly ; D as

॥ डसौ तत्तो तदत्तो^{४७} तुमादो तुमाडु तुमाहि^{४८} ॥ ३५ ॥

डसौ परतो युष्मदः पदस्य तत्तो तदत्तो तुमादो तुमाडु तुमाहि
इत्येत आदेशा भवन्ति ॥ तत्तो आगदो । तदत्तो तुमादो तुमाडु
तुमाहि आगदो ॥ त्वदागतः ॥^{४९}

॥ तुम्हाहि^{५०}तो तुम्हासुतो भ्यसि ॥ ३६ ॥

युष्मदः पदस्य पंचमीबहुवचने भ्यसि तुम्हाहि^{५०}तो तुम्हासु^{५१}तो
इत्येतावादेशौ भवतः ॥ तुम्हाहि^{५०}तो तुम्हासु^{५१}तो आगदो ॥

॥ वो भे तुज्झाणं तुम्हाणमामि^{५२} ॥ ३७ ॥

आमि परतो युष्मदः पदस्य वो भे तुज्झाणं तुम्हाणं इत्येत
आदेशा भवन्ति ॥ वो धणं । तुज्झाणं तुम्हाणं धणं ॥

॥ डौ तुमम्मि ॥ ३८ ॥

युष्मदः पदस्य डौ परतः तुमम्मि इत्यादेशो भवति ॥ तुमम्मि
ठिअं ॥ पूर्वोक्ताश्च तद्वन्मृतयश्चत्वारो ऽप्यादेशा भवन्ति^{५०} ॥

॥ तुज्झेसु तुम्हेसु^{५१} सुपि ॥ ३९ ॥

युष्मदः पदस्य सप्तमीबहुवचने तुज्झेसु तुम्हेसु इत्येतावादेशौ
भवतः ॥ तुज्झेसु ठिअं ॥

॥ अस्सदो हम्महम्मअं सौ ॥ ४० ॥

अस्सदः पदस्य सौ परतो हं अहं अहअं इत्येत आदेशा भवन्ति ॥
हं अहं अहअं करेमि ॥

before, तुम्हेहिं, corrected in the margin; only D म्ह for ह्म
in the second form. 47 BD तत्तो तदत्तो, but B not so
originally. 48 AW-द्वयः as a compound; cf. s. 48. 49 So
BDE; A has वो भे तुज्झाणं तुम्हाणं आमि; W वो ते तुज्झाणं
तुम्हाणमामि; and similarly in the Comm. of each.
50 पूर्व—भवन्ति not in A; cf. S. 30 51 So BDW (and

॥ अहम्मिरमिच⁵² ॥ ४१ ॥

अमि परतो ऽस्मदः पदस्य अहम्मि इत्ययमादेशो भवति । सौ च ॥ अहम्मि पेन्व । अहम्मि करेमि ॥ मां प्रेक्षस्व । अहं करोमि ॥

॥ मं ममं ॥ ४२ ॥

अमोति वर्तते । अस्मदः पदस्य अमि परतो मं ममं इत्येतावादेशौ भवतः ॥ मं ममं पेन्व ॥

॥ अम्हे जदशसोः⁵³ ॥ ४३ ॥

अस्मदः पदस्य जदशसोः परतः अम्हे इत्ययमादेशो भवति ॥ अम्हे आगदा । अम्हे पेन्व ॥

॥ णो शसि⁵⁴ ॥ ४४ ॥

अस्मदः पदस्य शसि परतो णो इत्ययमादेशो भवति ॥ णो पेन्व ॥ अस्मान् प्रेक्षस्व ॥

॥ आळि मे ममाइ ॥ ४५ ॥

अस्मदः पदस्य आळि परतो⁵⁵ मे ममाइ इत्येतावादेशौ भवतः ॥ मे कअं । गमाइ कअं ॥

॥ झौच मइ मए ॥ ४६ ॥

अस्मदः पदस्य झौ परतो मइ मए इत्येतावादेशौ भवतः । चकारात्तृतीयैकवचनेव ॥ मइ मए ठिअं । मइ मए कअं ॥

॥ अम्हेदिं भिसि ॥ ४७ ॥

probably C); A तुम्हेसु तुम्हेसु as in s. 37; A has तुम्हेसु in ex. 52 A अहमि in sūt. and ex.; W reads the sūt. अहम्मि अमि.
53 A leaf (sūtras 43—55) is here lost in A (cf. Lass. Inst., p. 330); C has the missing sūtras, but often corrupt.
54 BCDE हे; W लो; Hema-ch. gives as his sūt. अम्हे अम्हो अम्ह हे राणा. 55 B दाविदहो.

अस्मदः पदस्य भिसि अम्हेहिं इत्ययमादेशो भवति ॥ अम्हेहिं कर्त्तुं ॥

॥ मत्तो मइत्तो^{५६} ममादो ममादु^{५७} ममाहि डसौ ॥ ४८ ॥

अस्मदः पदस्य डसौ परत एत आदेशा भवन्ति ॥ मत्तो गदो । मइत्तो । ममादो ममादु ममाहि गदो ॥

॥ अम्हाहिंतो अम्हासुंतो भ्यसि^{५८} ॥ ४९ ॥

अस्मदः पदस्य भ्यसि परत अम्हाहिंतो अम्हासुंतो इत्येतावादेशौ भवतः ॥ अम्हाहिंतो अम्हासुंतो गदो ॥

॥ मे मम मह मज्झ डसि ॥ ५० ॥

अस्मदः पदस्य डसि परत एत आदेशा भवन्ति ॥ मे धणं । मम मह मज्झ धणं ॥

॥ मज्झ णो^{५९} अम्ह अम्हाणमम्हे^{६०} आमि ॥ ५१ ॥

अस्मदः पदस्य आमि परत एत आदेशा भवन्ति ॥ मज्झ^{६१} णो अम्ह अम्हाणं अम्हे धणं ॥ अस्माकं धनं ॥

॥ ममम्मि डौ ॥ ५२ ॥

अस्मदः पदस्य डौ परतो ममम्मि इत्यादेशो भवति ॥ ममम्मि ठिअं ॥ पूर्वोक्तौ मह मए इत्येतौच^{६२} ॥

॥ अम्हेसु सुपि^{६३} ॥ ५३ ॥

अस्मदः पदस्य सप्तमीबहुवचने सुपि परतः अम्हेसु इत्ययमादेशो भवति ॥ अम्हेसु ठिअं ॥

56 B ममत्तो. 57 B om. ; sūtras 48, 49 desunt in C. 58 B अम्हेहिंतो अम्हेसुंतो. 59 W मज्झाणो 60 BC om. अम्हे ; the Prāk. Sanj. om. मज्झ and varies between णो and ऐ. 61 BC मज्झाणो (in one word) ; W मज्झाणो ; E has no Comm ; only D मज्झ णं णो धणं, which Hema-ch. confirms. 62 पूर्व—तीव added from B ; cf. S. 46. 63 D अम्हेसु.

॥ द्वेदौ ॥ ५४ ॥

पदस्येति निवृत्तं । सुपीति वर्तते ॥ द्विशब्दस्य दो इत्ययमादेशो
भवति सुपि परतः ॥ दोद्वि^{६४} । दोसु^{६५} ॥ द्वाभ्यां । द्वयोः ॥

॥ त्रेस्तिः^{६६} ॥ ५५ ॥

विशब्दस्य सुपि परतः ति इत्यादेशो भवति ॥ तीहि^{६७} ।
तीसु^{६८} ॥ त्रिभिः । त्रिषु ॥

॥ तिणि^{६९} जश्शस्भ्यां ॥ ५६ ॥

त्रिशब्दस्य जश्शस्भ्यां सह तिणि इत्यादेशो भवति ॥ तिणि
आगदा । तिणि पेन्स् ॥ त्रय आगताः । त्रीन्पेक्षस् ॥

॥ द्वेदुवे दोणि वा ॥ ५७ ॥

द्विशब्दस्य जश्शस्भ्यां सह दुवे दोणि इत्येतावादेशौ भवतः ॥
दुवे कुणंति । दोणि कुणंति ॥ पक्षे दो कुणंति ॥ द्वौ कुरुतः ॥ दुवे
पेन्स् । दोणि पेन्स् । पक्षे दो पेन्स् ॥ द्वौ प्रेक्षस् ॥

॥ चतुश्चत्तारो चत्तारि ॥ ५८ ॥

चतुर्शब्दस्य जश्शस्भ्यां सह चत्तारो^{६९} चत्तारि इत्येतावादेशौ
भवतः ॥ चत्तारो चत्तारि पुरिसा कुणंति । चत्तारो चत्तारि पुरिसे
पेन्स्^{७०} ॥

॥ एषामामो एह^{७१} ॥ ५९ ॥

64 D दोसुं. 65 W (and the Prāk. Sanj.) द्वैतो. 66 So
W ; 'the other MSS. द्वि-. 67 So CW ; the others त्रिषु
(D -सु). The Prāk. Sanj., Sanksh. Sāra, and Hema-ch. all
have i ; cf. Lass., Inst., p. 102. 68 B द्विस् (sic) ; C त्रिणि ;
D त्रिणि ; E त्रिस् (sic) ; W त्रिणि ; cf. Lass., p. 319.
69 A recommences here ; cf. p. 55, note 2. 70 W addas
मितादो रेफतचरयोर्होऽयः । तेन चउहि etc. 71 A ह throughout.

एषां द्वित्रिचतुः शब्दानामामः स्थाने णं एत्ययमादेशो भवति ॥
दोण्हं धणं । तिण्हं धणं । चतुण्हं⁷² धणं ॥

॥ भूपो ऽदंतवत् ॥ ६० ॥

शेषः सुबुविधिरदंतवद्भवति⁷³ । अकारांताहमिसो हिं इत्ययमा-
देश उक्त इकारोकारांतादपि भवति । अग्गीहिं चाऊहिं । एवं
मालाहिं णइहिं वहुहिं । अजिस्म वाउस्म । अज्जीदो । चाऊदो ।
अग्गीदु । चाऊदु । एवं दोहिं तीहिं⁷⁴ चऊहिं ॥

॥ न डिङ्स्योरेदातौ ॥ ६१ ॥

इकारोकारांतार्ता⁷⁵ डिङ्स्योरदंतवद् एकाराकारौ⁷⁶ न भवतः⁷⁷ ।
अस्मिस्मि वाउस्मि । अग्गीदो चाऊदो । अन्तौदु चाऊदु । अग्गीहि
चाऊहिं⁷⁸ ॥

॥ ए⁷⁹ भ्यसि ॥ ६२ ॥

नेत्यनुवर्तते । भ्यसि परत इकारोकारांतयोरदंतवदेत्यं न
भवति ॥ अग्गीहिं तो चाऊहिं तो ॥ अग्गीसु तो । चाऊसु तो ॥

॥ दिवचनस्य बहुवचनं ॥ ६३ ॥

सर्वासां विभक्तीनां सुपां तिरुचं दिवचनस्य बहुवचनं

72 ACDE चतुण्हं ; W बलण्हं , B om. and confuses the
Comm. of ss. 59, 60. 73 So D ; A शेषेषु विधि- 74 W
तीहिं ; the rest तिहिं ; cf. note 4, p. 57; *max* W चऊहिं ; A
चहुहिं , BDE चवहिं , the other Gram. have *ū*. 75 A इकारो-
तात् ; B -ताना ; W इकाराद्यताना. 76 cf. v. 6, 9.
77 W added व to the सूत., and, therefore, adds erroneously
here वकाराद् भिनि व. 78 The MSS. have अग्गीहि. etc., the
anuw. being optionally added or not by S. iv. 16.
79 ACDE (and the Prāk. Sanj.) ए ; BW आ ; and similarly
in the comm. ; cf. v. 12. and Lass. p. 310.

प्रयोक्तव्यं ॥ वृक्षौ । वच्छा ॥ वृक्षाभ्यां । वच्छेहि । वच्छाहितो ॥
वृक्षयोः । वच्छाण । वच्छेसु ॥

तिङो यथा ॥ तिष्ठतः । चिद्वृत्ति ॥

॥ चतुर्थ्याः^{४०} पष्ठी ॥ ६४ ॥

चतुर्थोविभक्तेः स्थाने पष्ठीविभक्तिर्भवति ॥ वम्हणस्स^{४१} देहि ।
वम्हणाण देहि ॥ ब्राह्मणाय देहि । ब्राह्मणेभ्यो देहि ॥

॥ इति वररुचिरुक्ते प्राकृतप्रकाशे सर्वनाम
परिच्छेदः पष्ठः ॥

४० A चतुर्थी. ४१ A वंमण- ; D वम- (but corrected in marg.).

॥ अथ सप्तमः परिच्छेदः ॥

॥ तत्तिपोरिदेतौ^१ ॥ १ ॥

त तिप् इत्येतयोरेकैकस्य स्थाने इत् एत् इत्येतावादेशौ भवतः ॥
पढइ^२ पढप् । सहइ सहप् ॥ पठति पठते । सहति सहते ॥

॥ थास्तिपोः^३ सि से ॥ २ ॥

थास् सिप् इत्येतयोरेकैकस्य^४ स्थाने सि से इत्येतावादेशौ
भवतः ॥ पढसि पढसे । सहसि सहसे ॥

॥ इट्मिपोर्मिः^५ ॥ ३ ॥

इट् मिप् इत्येतयोः स्थाने मिर्भवति ॥ पढामि^६ । हसामि ।
सहामि ॥

॥ न्तिहेत्यामोमुमा^७ बह्वपु ॥ ४ ॥

बह्वपु वर्तमानानां तिङां स्थाने न्ति ह इत्या^८ मो मु म इत्येत
आदेशा भवन्ति ॥ प्रथमपुरुषस्य । रमन्ति^९ । पढन्ति । हसन्ति ॥
मध्यमस्य ॥ रमह । हसह । पढित्या^{१०} ॥ उत्तमस्य ॥ पढामो^{११}
पढमु । पढम ॥

१ BD ते. २ The MSS. often read पठ ; cf. ii., 24.

३ So MSS. ; it is reversed in the comm. of S. 5. ४ एकै-

not in A. ५ A मि. ६ A पढमि, etc. ७ AW ति in sūt. and

८ ABD इत्या आमो ; W इत्य अमो ; Hema-ch. and the

Prākṛita Sanj. have इत्या and मो, which seems better ; cf. S.

7; E has no comm. ९ The anusw. in these ex. erased in

A ; W seems to have रमन्ति, etc. १० ADE पढित्या ; B

पढीत्या ; W पढित्य cf. Lass., p. 336, and *infra*. sūt. 17.

११ E पढमो ; cf. S. 31.

॥ अत ए मे ॥ ५ ॥

नित्यार्थं वचनं यतो विशेषणं । ततिपोः सिप्यासोर् ए से
इत्यादेशाद्यत एव परौ भवत^{१२} । नान्यस्मात् ॥ ततिपोः । रमण
पदप ॥ सिप्यासोः । रमसे पदसे ॥ अत इति किं । होइ । भवति ॥

॥ अस्तेर्लोपः^{१३} ॥ ६ ॥

अस्तेर्धातोः धास्सिपोरादेशयोः परतो^{१४} लोपो भवति ॥
सुतो^{१५} सि । पुरितो सि ॥ सुतो ऽसि । पुर्यो ऽसि ॥

॥ ^{१६}मिमोमुमानामधोद्वश्च^{१७} ॥ ७ ॥

मिमोमुमानामस्तेः परेपामधो हकारः प्रयोक्तव्यः । अस्तेश्च
लोपः ॥ गओ म्हि । गअ म्हो । गअ म्हु । गअ म्ह^{१८} ॥ गतो ऽसि ।
गताः स्मः ॥

॥ यक ईअइजौ ॥ ८ ॥

यकः स्थाने ईअ इज्ज इत्यादेशौ भवतः ॥ पढीअइ पढिज्जइ ।
सहीअइ सहिज्जइ ॥ पव्यते । पव्यते ॥

॥ नांत्यद्वित्वे ॥ ९ ॥

धातोरंत्यद्वित्वे सति यक ईअ इज्ज इत्यादेशौ न भवतः ॥
हस्सइ । गम्मइ ॥ गम्यते । हस्यते ॥ गमादीनां विकल्पेन
द्वित्वविधानात्^{१९} । द्वित्वविधान उक्तावादेशौ न भवतः । द्वित्वा-

१२ नित्य—भवतः from BD ; A is obscure here ; cf. SS. १, २, and Lass. Inst., p. 336 ; B has यावत् for यतो, and both have ततिपोः, as in S. १. W for 'nityartham-viśeṣanam' has 'niyamartham vacchanam'. १३ A अस्तेर्लोपः. १४ E परयोः ; A अस्तेर्धातोः परतः धास्सिपोर्लोपः. १५ A सुणो. १६ A om. सु in sūt. and comm. १७ W सप्ये in sūt. and comm. ; B n. l. १८ A gives the plur. ex. गअ द्वा गअो द्वा ; B has गअो throughout ; W adds samyogapūrvā brāhṃ ; cf. iv. १, note. १९ cf. viii., ५८ ; A merely quotes the sūt. ; the

विधाने तु भवत द्रव ॥ गमोअइ । गमिज्जइ ॥

॥ न्तमाणौ^{२०} शतृशानचोः ॥ १० ॥

शतृ शानच् इत्येतयोरेकैकस्य न्त माण इत्येतावादेशौ भवतः ॥
पढंतो । पढमाणो । हसंतो^{२१} । हसमाणो ॥

॥ ईच^{२२} स्त्रियां ॥ ११ ॥

स्त्रियां वर्तमानयोः शतृशानचोरीकारादेशो भवति । न्तमाणौ
च ॥ हसई । हसंती । हसमाणा ॥ वेवई । वेवंती । वेवमाणा ॥

॥ धातोर्भविष्यति द्विः^{२३} ॥ १२ ॥

भविष्यति काले धातोः परो द्विशब्दः प्रयोक्तव्यः ॥ होहिइ ।
हसिद्वि^{२४} ॥ होहिंति । हसिद्विंति ॥ भविष्यति । हसिष्यति ।
भविष्यंति । हसिष्यंति ॥

॥ उत्तमे स्सा हाच ॥ १३ ॥

भविष्यत्युत्तमे स्सा हा इत्येतौ प्रयोक्तव्यौ । चकाराद् द्विश्च ॥
होस्सामि । होहामि । होहिमि । होस्सामो । होहामो ।
होहिमो^{२५} । इत्यादि ॥ भविष्यामि । भविष्यामः ॥

॥ मिना^{२६} स्सं वा ॥ १४ ॥

भविष्यत्युत्तमे मिना सह धातोः परः स्संशब्दः प्रयोक्तव्यो वा ॥
होस्सं । पक्षे होस्सामि । होहामि । होहिमि^{२७} ॥

rest is given from BD; W absurdly makes a new
sūtra of it, besides having it in Sect. viii. 20 DE त for-
न्त throughout. 21 The MSS. vary between सह and हस-
22 DW ईच; A इत्; B इव; all have ई in the ex., 23 AD
द्वि. 24 होहोइ हसिहोइ. 25 BDW add the pl. forms in
म and मु, हसामु etc. 26 W मिना. 27 D adds हसिस्सं etc.

[॥ मोमुमैहिस्माद्विप्या^{२८} ॥ १५ ॥] ,

भविष्यति काल उत्तमे बहुवचनादेशस्य मो मु म इत्येतैः सह हिस्मा हित्था इत्येतावादेशौ वा^{२९} भवतः ॥ होहिस्मा होहित्था । हसिहिस्मा हंसिहित्था ॥ भविष्यामः । हसिष्यामः ॥ पक्षे । होहिमो । होस्मामो^{३०} । होहामो । हसिहिमो^{३१} । हसिस्मामो । हसिहामो । एवं मुमयोरपि^{३२} । इत्यादि ॥

[॥ ^{३३}कृदाश्रुवचिगमिरुदिट्टशिविदिरूपाणां काहं दाहं सोच्छं वोच्छं^{३४} गच्छं रोच्छं^{३५} दच्छं वेच्छं ॥ १६ ॥]

भविष्यति काल उत्तमैकवचने कृजादीनां स्थाने यथासंख्यं काहं प्रभृतय आदेशा भवन्ति ॥ कहं करिष्यामि । दाहं दास्यामि । सोच्छं श्रोष्यामि । वोच्छं वक्ष्यामि । गच्छं गमिष्यामि । रोच्छं रोदिष्यामि । दच्छं द्रक्ष्यामि । वेच्छं वेत्स्यामि इत्यादि^{३६} ॥

[श्र्वादीनां त्रिष्वप्यनुस्वारवर्जं^{३७} हिलोपश्च वा ॥ १७ ॥]

श्रु इत्येवमादीनां प्रथममध्यमोत्तमेषु त्रिष्वपि पुरुषेषु परतो भविष्यति काले सोच्छं इत्यादय आदेशा भवन्ति । अनुस्वारं विहाय । हिलोपश्च वा ॥

सोच्छिह सोच्छिहिह । श्रोष्यति ॥ सोच्छिंति । सोच्छिहंति । श्रोष्यन्ति ॥ सोच्छिसि सोच्छिहिसि । श्रोष्यसि ॥ सोच्छिह्या । सोच्छिहित्या^{३८} । श्रोष्यथ ॥ सोच्छिमि । सोच्छिहिमि । श्रोष्यामि ॥

28 sūtras. 15—22 are only found in BDEW ; for sūt. 15, cf. Lass. Inst., p. 353. 29 BW om. 30 B होहिस्मामो (?). 31 DW om. 32 B gives these in full. 33 cf. Lass. p. 351 for this sūt. 34 B सोत्यं वोत्यं ; the other MSS. prefer छ. 35 So W ; BDE दच्छं. 36 W adds रूपप्रदणान्यत्तापि । यथा मोहं पेहं । मोह्यामि प्रेह्यामि. 37 W om. अपि ; for sūt., cf. Lass., p. 353. 38 So BW ; DE -द् in both ex. ; cf. vii. 4.

सोच्छिमो । सोच्छिद्विमो । सोच्छिमु । सोच्छिद्विमु । सोच्छिम ।
 सोच्छिद्विम । सोच्छिस्मामो । सोच्छिस्मामु । सोच्छिस्माक^{३९} ॥
 श्रीप्यामः ॥ एवं वोच्छादिरपि ॥

[॥ उस्तु^{४०} विध्यादिस्वेकस्मिन् ॥ १८ ॥]

विध्यादिस्वेकस्मिन्नुत्पन्नस्य प्रत्ययस्य यथासंख्यं उ स्तु मु इत्येत
 आदेशा भवन्ति^{४१} ॥ हसउ । हससु । हसमु^{४२} ॥ हसतु । हस ।
 हसानि ॥

[॥ न्तुद्विमो^{४३} बहुषु ॥ १९ ॥]

विध्यादिषु बहुषूपन्नस्य प्रत्ययस्य यथासंख्यं न्तु द्विमो इत्येत
 आदेशा भवन्ति ॥ हसन्तु^{४४} । हसह । हसामो^{४५} ॥

॥ वर्तमानभविष्यदनद्यतनयोज्ज्जा^{४६} वा ॥ २० ॥

वर्तमाने भविष्यदनद्यतने विध्यादिषु^{४७} चोत्पन्नस्य प्रत्ययस्य ज्ज
 जा इत्येतावादेशौ वा भवतः । पक्षे यथाप्राप्तं । वर्तमाने तावत् ।
 होज्ज होज्जा । हसेज्ज हसेज्जा । पक्षे होइ हसइ^{४८} ॥ भविष्यदनद्यतने ।
 होज्ज होज्जा । पक्षे होहिइ इत्यादि ॥ विध्यादिष्वेवं^{४९} ॥

39 W adds सोच्छिद्विमो -सु -म सोच्छिस्मा सोच्छिद्विस्मा वोच्छिद्विस्मा ; the
 Comm. in B is corrupt, but seems = W ; both further add
vocbha at full length. 40 W उस्तु. 41 E adds त्विन्नुवर्तते.
 42 DE add वेहउ -सु -मु ; W's ex. are होउ हसउ । होहि हसहि ।
 होसु हससु, the last two = भवानि हसानि. It then adds आदि-
 प्रहणादामन्त्रणादयो ग्राह्याः ; B adds a very long Comm. apply-
 ing these forms at full length to the potent. 1st and 3rd
 pret, 1st fut. and bened. 43 W तु-. 44 W हसतु. 45 W
 हसमो. 46 Only W has -तनयोश्च ज्ज- ; E has throughout
adya for *anadya* ; cf. Lass. pp. 357, 358. 47 W adds
 चकारात् here. 48 BW add एवं पुरुषस्ये ऽपि एकवचनबहुवचन-
 रूपाणि बोद्धव्यानि which Hema-ch. also seems to allow. 49 So
 E ; D om. ; BW add as ex, होज्ज होज्जा । करेज्ज करेज्जा । with

[॥ मध्येच⁵⁰ ॥ २१ ॥]

वर्तमानभविष्यदनद्यतनयोर्विध्यादिषु च धातुप्रत्यययोर्मध्ये ज्ञा इत्येतावादेशौ वा भवतः⁵¹ ॥ वर्तमाने । होज्जइ होज्जाइ । पश्चे यथाप्रातः⁵² । विध्यादिषु । होज्जउ होज्जाउ⁵³ । भवेदित्यादि⁵⁴ ॥

[॥ नानेकाचः⁵⁵ ॥ २२ ॥]

वर्तमानभविष्यदनद्यतनयोर्विध्यादिषु चानेकाचो धातोः प्रत्यये परे मध्ये ज्ञा इत्येतावादेशौ न भवतः किंत्वंतः एव भवतः ॥ हसइ तुवरइ ॥ अंते यथा हसेज्ज⁵⁶ हसेज्जा तुवरेज्ज⁵⁷ तुवरेज्जा । एवमन्ये ऽप्युदाहर्तव्याः⁵⁸ ॥

॥ ईअ भूते⁵⁹ ॥ २३ ॥

the following Sans. expl भवेत् कुर्यात् कुर्वीत भवतु भवतात् करीतु कुरुतात् अभवत् अकरोत् अकुरुत वभूव चकार चके इत्यादि । ; Hema ch in his corresponding sūt. agrees with DE, but adds *anye tu anyāsām apīchchanti* ; *hojja, bhavati, bhavet, bhavatu, abhavat, abhūt, habbhūva, bbuyāt bhavitā bhavissyati abhavissyadvā styarthab.* 50 DE मध्यमे च. 51 E gives ex. without Comm. 52 Only W adds भविष्यति होज्जल-इ 53 DE om. 54 W भवतु , B adds भवेत् भवतु etc , as in s 20 55 D (not E) om. this sūt , and much of Comm , but it is supplied in margin. 56 D हसिज्ज , E has *s* for *e* in all 57 D तुवरिज्ज. 58 BW om. and add पदेज्ज-जा । करेज्ज-जा 59 ADE इअ , B ईअ , W has three *sūtras* ईअ भूते ॥ भूते वर्तमानाद्भातो प्रचयस्य ईअ आदेश स्यात् ॥ आसीअ । गेहीअ । हमीअ । पढीअ ॥ आसीत् । अग्रहीत् । अहसत् । अपठत् । इत्यादि । पुरुषलक्षणरूपाणि एकवचनबहुवचन-रूपाणि च बोद्धव्यानि , then follow एसाचो हीअ ॥ (s 24) and इअ भूते ॥ भूते काले धातो. प्रत्ययस्य इअ इत्यादेश । भाषिम हगियं

भूते काले धातोः प्रत्ययस्य ईअ इत्ययमादेशो भवति ॥ ह्रवीअ हसीअ^{६०} ॥ अभवत् । अहसत् ॥

॥ एकाचो होअ^{६१} ॥ २४ ॥

भूते काल एकाचो धातोः प्रत्ययस्य हीअ इत्ययमादेशो भवति ॥ होहीअ^{६२} ॥ अभूत्^{६३} ॥

॥ अस्तेरासिः^{६४} ॥ २५ ॥

अस्तेर्भूते काल एकस्मिन्नर्थे आसि इति निपात्यते ॥ आसि राआ । आसि वह् ॥ आसीद्राजा । आसद्वधूः ॥

॥ णिच एदादेरत् आत् ॥ २६ ॥

णिच् प्रत्ययस्य एकारादेशो भवति । धातोरादेरकारस्य च आत् भवति ॥ कारेइ । हासेइ । पाढेइ ॥ कारयति । हासयति । पाठयति ॥

॥ आवे च ॥ २७ ॥

णिच आवे इत्ययमादेशो भवति । चकारात् पूर्वाक्तं^{६५} ॥ करावेइ^{६६} ।

पठिअ^{६७} । भासितं हसितं पठितं (W in fact gives the var. readings of one sūt. as two); the copyists add anusw. wrongly, as if the rule applied to the past participle (for which *vide* s. 32), *cf.* Lass., p. 354; Hema-ch., the Pr. Sanj., and the Sanksh. Sāra read ईअ. The Pr. Sanj. adds in Comm., *sarvesu purusesu sarvesu vachaneṣu*, and expl. *bhūta* by लुट् लट् and लिट्. 60 ADE भविअं हसिअं; B ह्रविअं (*cf.* viii., 1) करीअं हसीअं; none give Sans. expl.; the Pr. Sanj. ह्रवीअ. 61 A हिअ in sūt., but हीअ in Comm.; BDE हीअं; W (and the Pr. Sanj.) हीअ; *cf.* Lass., p. 354. 62 W adds काहीअ एदाहीअ । चकार अदात्. Only in W; W then adds a new sūt., ल्यप् कारे हीअ; see App. 64 A only आसी, 65 W एत्वं. 66 B कारा-; all the ex. in W have *ā*

हसावेइ । पढावेइ⁶⁷ । कारावेइ⁶⁸ इत्यादि ॥

॥ आविः ककर्मभावेपु वा ॥ २८ ॥

णिच् आविरादेशो भवति वा कप्रत्यये परतो भावकर्मणोश्च ॥
काराविअं⁶⁹ हसाविअं पढाविअं । कारिअं हासिअं पाठिअं ॥
भावकर्मणोश्च कराविज्जइ । हसाविज्जइ । पढाविज्जइ । कारिज्जइ ।
हासिज्जइ । पाठिज्जइ ॥ कारितं । हासितं । पाठितं । कार्यते ।
हास्यते । पाप्यते ॥

[नैदावे⁷⁰ ॥ २९ ॥]

कभावकर्मसु णिच्प्रत्ययस्य एत् आवे इत्येतावादेशौ न भवतः ॥
कारिअं । कराविअं⁷¹ । कारिज्जइ । कराविज्जइ⁷² ॥

॥ अत आ मिपि वा ॥ ३० ॥

अकारांताद्धातोर् मिपि परत आकारादेशो भवति वा ॥
हसामि । हसमि ॥

॥ इच्च बहुपु ॥ ३१ ॥

मिपो बहुपु परतो ऽत इकारादेशो भवति । चकारादाकारश्च⁷³ ॥
हसिमो । हसामो । हसिमु । हसामु⁷⁴ ॥

॥ के ॥ ३२ ॥

कप्रत्यये परतो ऽत इर्भवति ॥ हसिअं । पठिअं ॥

॥ एच⁷⁵ क्वातुमुन्तव्यमधिष्यत्सु ॥ ३३ ॥

क्वा तुमुन् तव्य इत्येतेषु अधिष्यति काले च अत एत्वं भवति ।

67 B पटे-. 68 BD om. 69 W का-, and similarly á in all the ex. 70 This sūt. not in AC; B has it, but corrupt; W reads एनावे; DE as above (E adds कभाव- in sūt.); the MSS. agree in Comm.; cf. Lass. pp. 360, 363. 71 EW काराविअं but कराविज्जइ. 72 BW add the forms of पड and हस. 73 AD आच. 74 BW add हसिम हसाम. 75 BW एच.

चकारादिश्च ॥ हसेऊण हसिऊण⁷⁶ । हसेउं हसिउं । हसेअव्वं हसि-
अव्वं⁷⁷ । हसेहिइ हसिहिइ ॥

॥ लादेशो वा ॥ ३४ ॥

लकारादेशो परतो ऽत् एत्वं भवति वा ॥ हसइ हसइ । पढेइ
पढइ । हसेति हसंति । हसेउ हसउ ॥

इति वररुचिरुते प्राकृतप्रकाशे तिङ्विधिर्नाम
सप्तमः परिच्छेदः ॥

76 AB -उण ; cf. iv., 24. 77 W हसेव्वं हसिव्वं.

॥ अथाष्टमः परिच्छेदः ॥

॥ भुवो होह्वौ ॥ १ ॥

भू सत्तायां । एतस्य धातोर्हो ह्व इत्येतावादेशौ भवतः ॥ होइ
हवइ । होति ह्वति^१ ॥

॥ क्ते हूः^२ ॥ २ ॥

भुवः कप्रत्यये परतो हू इत्यादेशो भवति ॥ हूअं^३ ॥

॥ प्रादेर्भवः ॥ ३ ॥

प्रादेरुत्तरस्य भुवो भव इत्ययमादेशो भवति ॥ पभवइ । उभवइ ।
संभवइ । परिभवइ ॥

॥ त्वरस्तुवरः ॥ ४ ॥

जित्वरा संभ्रमे । अस्य धातोस्तुवर इत्ययमादेशो भवति ॥
तुवरइ ॥

॥ क्ते तुरः ॥ ५ ॥

कप्रत्यये तुर इत्ययमादेशो भवति ॥ तुरिअं^४ ॥

॥ घुणो^५ घोलः ॥ ६ ॥

घुणघूर्ण^६ भ्रमणे । अस्य धातोर्घोल इत्ययमादेशो भवति ॥
घोलइ ॥

॥ घुनो णालः^७ ॥ ७ ॥

१ BW add several more ex., B corrupt ; W होहिइ होउ etc.

२ A ह BD हू ; W हू, the Pr. Sanj. हू. ३ BD हूअं. ४ A

पोतो ; D घूर्णो ५ A घुण वर्ण. ६ D for this तुरो सोलः ॥ तुद

प्रेरते अस्य धातोर्घोल इत्यादेशो भवति । झोलइ पझोलइ, E तुदेर्वोणः

with ex. सोलइ पझोलइ ; B has both sūt. confused ; W has

णुइ प्रेरणे । अस्य धातोर्णोह इत्ययमादेशो भवति ॥ णोहइ ।
पणोहइ ॥

॥ दूङ्गे दूमः ॥ ८ ॥

दूङ् परितापे । अस्य धातोर्दूमादेशो भवति ॥ दूमइ' ॥

॥ पटेः फलः ॥ ९ ॥

अटपटगतौ^८ । अस्य धातोः फल इत्ययमादेशो भवति ॥ फलिं^९
हिद्यञं ॥

॥ पदेः^{१०} पालः ॥ १० ॥

पद गतौ । अस्य धातोः पाल इत्ययमादेशो भवति ॥ पालेइ^{११} ।

॥ वृषकृपमृषहृषामृतो ऽरिः ॥ ११ ॥

वृषादीनामृतः स्थान अरि इत्यादेशो भवति ॥ वरिसइ । करि-
सइ । मरिसइ । हरिसइ ॥

॥ ऋतो ऽरः ॥ १२ ॥

ऋकारांतस्म धातोर्ऋतः स्थान अर इत्यादेशो भवति ॥ मृ ।
मरइ ॥ सृ । सरइ ॥ वृ । वरइ ॥

॥ कृञः कुणो वा ॥ १३ ॥

कुष्ठञ् करणे । अस्य धातोः प्रयोणे कुणी वा भवति ॥ कुणइ ।
करइ ॥

first लुदी णोलः with ex. णोलइ णोहइ । गमादित्वादित्वं ; then लुदी
लोण. with ex. लोणइ पतोणइ ; the Sankh. S. (in Delius) has
लुद् लोण ; the Pr. Sanj. as in text : 7 B adds दुम्मेइ. 8 A
(not C) अट पगितौ ; B पटगतौ. 9 BW फलइ ; W om. हिद्यञं.
10 D पदे ; this सूत्र. is supplied in marg. of A, but is in the
text of C. 11 BW add पालइ.

॥ जृभो¹² जंभाभः ॥ १४ ॥

जभ जृभी¹³ गातविनामे । अस्य धातोर्जंभाभ इत्ययमादेशो भवति ॥ जंभाभइ¹⁴ ॥

॥ ग्रहेर्गेण्हः ॥ १५ ॥

ग्रह उपादाने । अस्य धातोर्गेण्हो भवति ॥ गेण्हइ ॥

॥ घेत्¹⁵ त्वातुमुन्तव्येषु ॥ १६ ॥

ग्रहेर्घेत् इत्ययमादेशो भवति त्वातुमुन्तव्येषु परतः ॥ घेत्तूण¹⁶ । घेत्तुं । घेत्तव्यं ॥

॥ कृञः का भूतभविष्यतोश्च ॥ १७ ॥

भूतभविष्यतोः कालयोः कृञः का इत्ययमादेशो भवति । चकारात् क्वातुमुन्तव्येषु परतः ॥ काहीअ¹⁷ काहिइ¹⁸ । काऊण । काउं । काअव्यं ॥

॥ स्मरतेर्भरसुमरौ¹⁹ ॥ १८ ॥

स्मृ चिंतायां । अस्य धातोर्भरसुमरौ भवतः ॥ भरइ । सुमरइ ॥

12 W जृभो ; B reads the sūt. जृभो जंमालः. 13 So D ; A om. जभ ; B जभि जृभि ; W जमोजृभि ; cf. Westerg., sect. 10, 29. 14 B जंमालइ. 15 W घेत् ; the others घे (the Pr. Sanj. घेत्) and so in Comm. Qy. घेत् (?) cf. iv., 23. 16 In the ex. ABCW have त्त (B once घेऊण ; cf. iv. 23) ; DE त्त, as घेत्तूण etc. ; cf. Mñich. Stenz., p. 22, 8. 17 A काहिअ ; B कारिअ ; D काहिअ (altered to काहीअ) EW काहोअ ; W explains it by कृतं, but cf. note to vii., 24, where W gives काहीअ as an ex.=पहार ; the other MSS. have no Sans. expl. 18 E काहिअ (and so D, but altered). 19 All the MSS. and the Sanksh. Sāra (cf. Delius, p. 11, note) मर ; A has सुमर also, but orig. सुमर like the rest.

॥ भियो^{२०} भावीहौ ॥ १९ ॥

जिभी भये । अस्य धातोर्भावीहौ भवतः ॥ भाइ । वीहइ ॥

[॥ जिघ्रतेः पापाऔ^{२१} ॥ २० ॥]

घ्रा गंधग्रहणे । अस्य धातोः पा पाअ इत्यादेशौ भवतः ॥ पाइ
पाअइ ॥

॥ म्लै वावाऔ^{२२} ॥ २१ ॥

॥ म्लै गात्रविनामे^{२३} । अस्य धातोर्वावाऔ भवतः ॥ वाइ
वाअइ ॥

॥ तृपस्थिंपः ॥ २२ ॥

तृत तृप तृतौ । अस्य धातोर्स्थिपो भवति ॥ थिंपइ ॥

॥ शो जाणमुणौ^{२४} ॥ २३ ॥

ज्ञा अवबोधने । अस्य धातोर्जाणमुणौ भवतः ॥ जाणइ । मुणइ ॥

॥ जल्पेलो मः ॥ २४ ॥

जल्प व्यक्तायां वाचि । अस्य धातोर्लकारस्य मकारो भवति ॥
जंपइ ॥

॥ घ्राध्यानानां ठाअझाअगाआः^{२५} ॥ २५ ॥

घ्रा गतिनिवृत्तौ । ध्ये चिंतायां । कै गै रै शब्दे । एतेषां ठाअ
झाअ गाअ इत्येत आदेशा भवंति ॥ ठाअंति । भाअंति^{२६} । गाअंति ॥

[॥ ठाझागाश्च वर्तमानभविष्यद्विध्याद्येकवचनेषु^{२७} ॥ २६ ॥]

20 W भियो. 21 This sūt. not in AC; in DE it follows s. 21. 22 BW -वाअ. 23 W हर्षक्षये; cf. Westerg. sect. 22, 8. 24 A om.; B ज्ञा; for *muna*, cf. Lenz, App. Crit., p. 15. 25 Aw ज्फ (W इफ); E ज; the Pr. Sanj. ऋ; and so in Comm. of each; D य throughout in ss. 25, 26; B om. sūt., but gives ऋ in Comm. 26 A ऋ; DEW as before; B om. 27 This sūt. not in AC; W has only ठाझागाथ; E for ऋ has य

प्राध्यागानां ठा झा गा इत्यादेशा भवन्ति चकारात् पूर्वोक्ताश्च
वर्तमानभविष्यद्विध्याद्येकवचनेषु परतः ॥ ठाइ ठाअइ । ठाहिइ
ठाअहिइ । ठाउ ठाअउ ॥ भाइ भाअइ । भाहिइ भाअहिइ । भाउ
भाअउ ॥ गाइ गाअइ । गाहिइ गाअहिइ । गाइ गाअइ ॥

[॥ खादिधाव्योः^{२८} खाधौ ॥ २७ ॥]

खाट्^{२९} भक्षणे । धाद्यु^{३०} जवे^{३१} । एतयोर्धात्वोः खा धा इत्यादेशौ
भवतः । वर्तमानभविष्यद्विध्याद्येकवचनेषु ॥ खाइ । खाहिइ । खाउ ॥
धाइ । धाहिइ । धाउ ॥

॥ असेर्विसः^{३२} ॥ २८ ॥

असु ग्लसु अदने । अस्य धातोर्विसो भवति ॥ विसइ ॥

॥ चिञश्चिणः ॥ २९ ॥

चिञ् चयने । अस्य धातोश्चिणो भवति ॥ चिणइ ॥

- ॥ कृजः^{३३} किणः^{३४} ॥ ३० ॥

डुकीञ् द्रव्यविनिमये । अस्य धातोः किणो भवति ॥ किणइ ॥

॥ वेः क्वेच^{३५} ॥ ३१ ॥

वेरुत्तरस्य क्रीजः क्वे आदेशः किणादेशश्च भवति ॥ विक्रेइ । वि
किणइ ॥

(like D). 28 This sūt. not in AC ; B खादिधाव्योः ; W reads
sūt. खादिधाव्योः खा धा. 29 D खादि ; W खाद ; D om. भ-.

30 So W ; B धाव ; D धावि. 31 D om. ; W गतिशुब्धोः

32 The MSS. have व्व (W व) here, but, as AB have व in
Comm., and E's Bengālī व्व is clear, Delius' च is probably
incorrect (च, व्व and व being so alike in MSS.) : the MSS.

have व्व in ex. (W व). 33 D क्रिय.. 34 A क्रि- throughout.

35 W वेः वेणो वा ॥ with ex. विक्रेणइ विक्रिणइ ; the Prāk.
Sanj. as in text.

॥ उद्ध्मः^{३६} उद्धुमा ॥ ३२ ॥

ध्मा शब्दाशिसयोगयोः । अस्य धातोर्दृष्टपूर्वस्य उद्धुमा भवति ॥

उद्धुमाइ^{३७} ॥

॥ अद्दो धो ददः ॥ ३३ ॥

अच्छन्दादुत्तरस्य दुधाब् धारणपोषणयोः । अस्य धातोर्दृष्टादेशो भवति ॥ सदददइ । सददित्थं ॥

॥ अवाद्वाहैर्वाहः^{३८} ॥ ३४ ॥

गाह्^{३९} विलोडने । अस्य धातोर्वादुत्तरस्य वाहादेशो भवति ॥ ओवाहइ । अववाहइ ॥

॥ कासेर्वासः^{४०} ॥ ३५ ॥

अवादित्यनुवर्तते । कास्त् शब्दकुत्सायां । अस्य धातोर्वादुत्तरस्य वासो भवति ॥ ओवासइ । अववासइ ॥

॥ निरो माडो माणः^{४१} ॥ ३६ ॥

माद् माने । अस्य धातोर्निष्त्तरस्य माणादेशो भवति । णिम्माणइ^{४२} ।

॥ क्षियो^{४३} क्षिजः^{४४} ॥ ३७ ॥

क्षि क्षये । अस्य धातोर्क्षिजो भवति ॥ क्षिजइ ॥

॥ भिदिछिदोरंत्यस्य न्दः^{४५} ॥ ३८ ॥

भिदिर् छिदिर् । एतोरंत्यस्य न्दो भवति ॥ भिंदइ । छिंदइ ।

॥ कयेर्दः^{४६} ॥ ३९ ॥

36 A उद्ध्म-; C दृष्ट्म-; W उद्ध्मो ध्मा; B corrupt; for ध्मा: cf. Pān., vi., 4, 140. 37 B उद्ध-; W उद्धुमाइ. 38 B गादे. 39 A गापि; B -द. 40 A कासे- in sūc., but not in Comm., 41 A म्माणः. 42 B एोमाणइ. 43 A क्षियो. 44 D क्षिय throughout, to which A is altered from क्षि-. 45 B दः but न्द in ex.; AB क्षन्त्य for क्षन्त-. 46 AW द, D originally so;

कथ निष्पाके । अस्य धातोर्त्यस्य ढो भवति ॥ कढइ ॥

॥ वेष्टेश्च⁴⁷ ॥ ४० ॥

वेष्ट वेष्टने । अस्य धातोर्त्यस्य ढो⁴⁸ भवति ॥ वेड्डइ⁴⁹ ॥

योगविभाग⁵⁰ उत्तरार्थः ॥

॥ उत्समोर्लः⁵¹ ॥ ४१ ॥

उत्संभ्यामुत्तरस्य वेष्टेरंत्यस्य लो भवति ॥ उच्चेल्लइ⁵² ।

संवेल्लइ ॥

॥ रुदेर्वः ॥ ४२ ॥

रुदिर् । अस्य धातोर्त्यस्य वो भवति⁵³ ॥ रुवइ ॥

॥ उदो यिजः ॥ ४३ ॥

उत्पूर्वस्य विजेरंत्यस्य⁵⁴ वकारो भवति ॥ उच्चिवइ⁵⁵ ॥

॥ वृधेर्दः⁵⁶ ॥ ४४ ॥

वृधु वर्धने । अस्य धातोर्त्यस्य ढो भवति ॥ वड्डइ⁵⁷ ॥

॥ हंतेर्मः⁵⁸ ॥ ४५ ॥

हंतेरंत्यस्य⁵⁹ म्मो भवति ॥ हम्मइ ॥

॥ स्पादीनां दीर्घता⁶⁰ ॥ ४६ ॥

B ढ ; E ढ, but all have *kwather*. 47 AD वेष्टश्च. 48 Only B ढो ; E om. Comm. as usual. 49 The MSS. वेड्डइ (B वेड्डइ, E वेडइ) ; the doubling seems required by *iii.*, 51, and the clause योग-. 50 cf. *iii.*, 49. 51 ABW हः here and in Comm. ; cf. *iii.*, 50. 52 BD उच्चे-. 53 W-कारो here and in SS. 43, 44, and elsewhere. 54 Only W ओविजी etc. 55 B उच्चिवइ. 56 AD वृधेर्दः (A is not clear, but the *r* proves that it is not दः) ; W has दः ; B वृधे दः. 57 The MSS. as before W वड्डइ) cf. *iii.*, 51. 58 So MSS. ; Qy. मः (?) cf. Lass., p. 245, note. 59 W हन् हिंसागल्योः—मकारो भवति । हिम्मइ । हंति. 60 In W this sūt.

रुपादीनां दौर्घता भवति ॥ रुसइ । तूसइ । सूसइ⁶¹ ॥ रुप्यति ।
तुप्यति । शुप्यति ॥

॥ चो⁶² व्रजनृत्योः ॥ ४७ ॥

व्रज नृतो । अनयोरंत्यस्य चो भवति ॥ वच्चइ । णच्चइ ॥

॥ युधिबुध्योर्झः ॥ ४८ ॥

युध संप्रहारे । युध अवगमने । अनयोरंत्यस्य शो⁶³ भवति ॥

जुज्झइ । बुज्झइ ॥

॥ रुधेर्न्धम्भौ⁶⁴ ॥ ४९ ॥

रुधिर् । अंत्यस्य न्धम्भौ भवतः ॥ रुन्धइ । रुम्मइ ॥

॥ मृदो लः ॥ ५० ॥

मृद क्षालने⁶⁵ । अस्य धातोरंत्यस्य लो भवति ॥ मलइ ॥

॥ शद्लृपत्योर्दः⁶⁶ ॥ ५१ ॥

शद्लृ शातने पल्लृ पतने । अनयोरंत्यस्य डो भवति ॥ सउइ ।

पडइ ॥

॥ शकादीनां द्वित्वं ॥ ५२ ॥

शक्क शक्तौ । इत्येवमादीनां द्वित्वं भवति ॥ सकइ । लगाइ ॥
शक्कोति । लगति⁶⁷ ॥

॥ स्फुटिचल्योर्वा ॥ ५३ ॥

स्फुट चिरुसने । चल कंपने । अनयोरंत्यस्य वा द्वित्वं भवति ॥

फुटइ फुडइ⁶⁸ । चलइ चलइ ॥

follows S. 51 ; in Comm. BW add रुप रोपं etc. 61 W adds
पूसइ=पुप्यति. 62 B throughout व्व (?) 63 W इभादेशो.
64 So ACW ; BDE read न्धत्सौ, with ex. रुत्सइ. 65 W
चोदे. 66 W-पल्लोर्दः ; the *l* is a later add. in BD, but the
orig. text of AE ; the Pr. Sanj. has शदि-. 67 W adds
गम्मइ । दुम्मइ=गच्छति । द्यते cf. var. lect. s. 8) and then
gives s. 58. 68 A फडइ ; BDEW फुटइ ; the Pr. Sanj. फुडइ

॥ प्रादेर्मलिः ॥ ५४ ॥

प्रादेरुत्तरस्य मीलो ऽन्त्यस्य⁶⁹ द्वित्वं भवति वा ॥ पमिल्ल⁷⁰ ।
पमीलइ ॥

॥ भुजादीनां क्वातुमुन्तव्येषु लोपः ॥ ५५ ॥

भुज⁷¹ इत्येवमादीनां क्वातुमुन्तव्येषु परतो ऽन्त्यस्य लोपो
भवति ॥ भोत्तूण⁷² । भोत्तुं । भोत्तव्वं ॥ विदः । देत्तूण । वेत्तुं ।
वेत्तव्वं ॥ रुदः । रोत्तूण । रोत्तुं । रोत्तव्वं ॥

॥ श्रुहृजिलूघुवां⁷³ णो ऽन्त्ये ह्रस्वः ॥ ५६ ॥

श्रु श्रवणे । ह दानादाने⁷⁴ । जि जये । लृज्⁷⁵ छेदने । धृज्
कंपने । इत्येतेषामन्त्ये णः प्रयोक्तव्यः । दीर्घस्य ह्रस्वो भवति ॥ सुणइ ।
हणइ । जिणइ । लुणइ⁷⁶ । धुणइ ॥

॥ ⁷⁷भायकर्मणोर्व्यश्च⁷⁸ ॥ ५७ ॥

पपां भायकर्मणोरन्ते व्यश्च⁷⁹ प्रयोक्तव्यः ॥ चकाराद् णश्च ॥
सुव्वइ सुणिज्जइ । हव्वइ हणिज्जइ । जिव्वइ जिणिज्जइ । लुव्वइ
लुणिज्जइ । धुव्वइ धुणिज्जइ⁸⁰ ।

॥ गमादीनां⁸¹ द्वित्वं वा ॥ ५८ ॥

quoting ii., 20. 69 So DW ; AB प्रादेरन्त्यस्य मीलो ; E om.
Comm. ; only W gives an ex. besides pr. 70 D ; ABE
पमीलइ ; W पम्मिलइ पम्मिल्लइ । णिम्मिलइ णिम्मिल्लइ. 71 W adds
वेति निवृत्तं. 72 W भोत्तूण । भोत्तुं । भोत्तव्वं, but त in the other
ex. ; DE have त in all the ex., cf. *infra*, transl. note.
73 W ध्रुहृजिमधुमां णो ह्रस्वः (sic placed after s. 14 !).
74 BD -नयोः ; W दाने. 75 W लृज् शब्दे. 76 W सुणइ=मपने.
77 W भायकर्मणोः as an *adbikāra* with no ex. 78 A -व्य ; D
corrupt. 79 AB व- ; but only B व in the ex. 80 D om.
both. 81 W puts this sūtr. after s. 52 with ex. गम्मइ रम्मइ
यम्मइ गमइ रमइ यमइ explained by गरुत्तति रमते यमयति ; cf. viii., 9,

गमादीनां धातूनां द्वित्वं वा भवति ॥ गम्मइ गमिज्जइ । रम्मइ
रमिज्जइ । हस्सइ हसिज्जइ ॥ गम्यते । रम्यते । हस्यते ॥

॥ लिहेलिज्जम्ः⁸² ॥ ५९ ॥

लिह आस्वादने । अस्य धातोर्लिज्जो भवति भावकर्मणोः ॥
लिज्जइ ॥

॥ हृकोर्हीरकीरौ⁸³ ॥ ६० ॥

हृज् हरणे । डुकृज् करणे । अनयोर्हीरकोरौ भवतो भावकर्म-
णोरर्थयोः⁸⁴ ॥ हीरइ । कीरइ⁸⁵ ॥

॥ ग्रहेर्दीर्घो⁸⁶ वा ॥ ६१ ॥

ग्रहेर्धातोर्दीर्घो वा भवति । भावकर्मणोरर्थयोः ॥ गाहिज्जइ ।
गौहिज्जइ ॥

॥ क्तेन दिण्णादयः⁸⁷ ॥ ५२ ॥

where all refer it to the passive ; the rest om. Sans. expl.
here. 82 So A ; DE लिहेर्ज्जः with ex. लिज्जइ ; BW have a
diff. sūt. ; B (and the Pr. Sanj.) दुहिलिहिवहां दुज्जलिज्जवज्जम्माः
(the ज्जम्मा written in B भव ; cf. Del., p. 12, note ; the Pr.
Sanj. -वुज्जम्मा) with ex. दुज्जइ लिज्जइ वज्जइ ; W दुहिलिहिवहां
दुहिलिहिवुद्धाः with ex. दुहइ लिहइ वुहइ. 83 W (and pr. Sanj.)
हम्पृयो-. 84. A om. 85 Here follows a sūt. in BW, not in
ACDE ; B झो एज्जणवी (B-ने) वा ॥ झा अवबोधने । इत्यस्य धातो-
र्येज्ज एव इत्यादेशौ भवतः भावकर्मणोः । एज्जइ एवइ । पत्ते जाणिज्जइ ।
मुणिज्जइ । शायते ; W has शानृत्योर्ण्यज्जणटो ॥ जा अवबोधने नृती गातविनामे ।
अनयोर्भावे ण्यज्जणटो भवतः । एज्जइ एज्जइ । शायते नृत्यते. 86 W for this
sūt. ग्रहेर्वा घेत्यः ॥ with ex. घेत्यइ गेहिहज्जइ । गृह्यते. 87 So EW
and D orig. ; AB दिण्ण- here and in ex

दिष्ण इत्येवमादयः कप्रत्ययेन सह निपात्यन्ते ॥ दुदाञ् दाने ।
दिष्णं ॥ रुदिर् । रुष्णं^{८८} ॥ असी^{८९} । हित्यं^{९०} ॥ दह । दड्ढं^{९१} ॥
रंजि । रत्तं^{९२} ॥

॥ विदेर्विसूरं ॥ ६३ ॥

खिद दैन्ये । अस्य^{९३} विसूरो भवति ॥ विसूरइ^{९४} । विरहेण
विसूरइ चाला ॥

॥ कुघेर्जूरः^{९५} ॥ ६४ ॥

कुघ कोपे । अस्य जूरी भवति ॥ जूरइ ॥

॥ चर्चेच्छंपः^{९६} ॥ ६५ ॥

चर्च अध्ययने । अस्य धातोश्चंपो भवति ॥ चंपइ ॥

॥ तसेर्वज्जः ॥ ६६ ॥

तसी उद्देगे । अस्य धातोर्वेज्जो भवति ॥ वज्जइ^{९७} ॥

॥ मृजेर्लुभसुपो^{९८} ॥ ६७ ॥

मृजू शुद्धौ । अस्य धातोर् लुभ सुप इत्यादेशौ भवतः । लुभइ ।
सुपइ^{९९} ॥

88 AB रुणं. 89 MSS. हसि; cf. S. 66. 90 So BDE; A तित्यं W तत्यं (in Sect. ix. W has a sūt. हित्यं मीडित-
भोतयोः). 91 AE (and prob. B) दद; D prob. ददं; W दद; cf. Mál. M., p. 115, 2. B adds दुह । दुद (!).
92 So BW; A रत्तं (!); D रत्तं; E रत्तं. 93 W continues
to add *bbāve* or *karmāni* in the Comm to each sūt., cf. s.
57, var lect. 94 DW om. the rest. 95 So BDEW
(suppl. in D in marg.). A and Pr Sanj कूरः; C n.l.
96 BDE कव 97 After this B has a new sūt. तपेरंभः with
ex. तपइ । तपणोति; W gives after s. 62 तपेरंभः ॥ तप
तपणोति । अथ धातोर् तपति वन्नादेशो भवति ॥ वन्नाद तपणोति ॥
98 So AD; B पुण-in sūt. and Comm., but पुण-in ex.;
W reads मृजेर्लुभसुपो. 99 W लुभइ लुभइ लुभसुपो; B gives Sanj.

॥ बुद्धखुप्पौ¹⁰⁰ मस्जेः ॥ ६८ ॥

दुमस्जो शुद्धौ । अस्य धातोर् बुद्धाखुप्पौ भवतः ॥ बुद्धइ¹⁰¹ ।
खुप्पइ ॥

॥ दृशेः पुलअणिअक्कअवक्खाः¹⁰² ॥ ६९ ॥

दृशिर् प्रेक्षणे । अस्य पुलअणिअक्कअवक्खा भवन्ति ॥ पुलअइ ।
णिअक्कइ । अवक्खइ ॥

॥ शकेस्तरववतीराः¹⁰³ ॥ ७० ॥

शक्नु शक्तौ । अस्य धातोः तर वअ तीर इत्येन आदेशा भवन्ति ॥
तरइ । वजइ । तीरइ ॥

॥ शेषाणामदंतता ॥ ७१ ॥

शेषाणां लुप्तानुबन्धानामदंतता भवति ॥ भमइ । चुंवइ¹⁰⁴ ॥

॥ इति वररुचिच्छते प्राकृतप्रकाशे धात्वादेश
परिच्छेदौ ऽष्टमः ॥

मार्जति. 100 A बुद्ध- ; CDE (and Pr. Sanj. ?) बुद्ध- ; W
वुत्तखुप्पो ; the sūt. deest in B ; the Sanksh. S. वुत्तखुप्पो (cf.
Del.) 101 ACDE as in sūt. ; W वुत्तइ रवुत्तइ ; B om.
102 W दृशेदीप्तपुलण्णद्धिअक्कावक्खाः ॥ with ex. दीसइ । पुलइ ।
णिद्धइ । णिअद्धइ । अवक्कइ ॥ दृश्यते ॥ It also adds कर्मणि in the
Comm. ; cf. 63, note. 103 So ADE (the second ex. in
A may be चअइ) ; B शकेस्तरववतीराः ॥ with ex. तरइ ।
अवरइ । तीरइ । शक्नोति शक्यति-ते ; W has शकेस्तरववतीराः ॥ with
कर्मणि in Comm. and ex. तरइ । अवइ । तीरइ ॥ शक्यते ; BEW
then add (supplied in a later hand in the marg. of D)
एवमन्ये ऽपि । अनेन धात्वादेशप्रकरणेन अन्ये ऽपि क्रियाशब्दादेशा
योद्धव्याः । यथा मृजेः जामइ (BW add मार्षि) । विवतेः पावइ ।
इत्यादि स्वयमूखं ॥ The Pr. Sanj. gives this as a sūt. but its
Comm. is very corrupt. 104 BW, for चुंवइ give हसइ ; W
refers both ex. to the passive ; BW (and Pr. Sanj) then

॥ अथ नवमः परिच्छेदः ॥

॥ निपाताः ॥ १ ॥

अधिकारो ऽयं । वक्ष्यमाणा निपातसंज्ञका वेदितव्याः । संस्कृता-
नुसारेण निपातकार्यं वक्तव्यं^१ ॥

॥ ह्रं दानपृच्छानिर्धारणेषु^२ ॥ २ ॥

ह्रं इत्ययं शब्दो दानपृच्छानिर्धारणेष्वर्थेषु निपातसंज्ञो भवति ॥
दाने यथा । ह्रं रोण्ह अप्पणो जीअं ॥ पृच्छायां । ह्रं साहसु^३
सन्भावं ॥ निर्धारणे । ह्रं ह्रवसु तुण्हिको ॥ ह्रं गृहाणात्मनो जीअं ।
ह्रं कथय^४ साधुषु सद्भावं । ह्रं भव तूष्णीकः ॥

add a new Sūt. अजादेशा यद्वलं ॥ ; W's^१ comm. is, अजिति
प्रत्याहारः । धातूनामजादेशाः पूर्वोक्ते यद्वलं स्युः । अचि तावत् । सुह्र सोह्र ।
सुह्र सोह्र । सुह्र सोवह । युह्र बोह्र । सुह्र मोह्र । सुह्र पोसह । रुह्र
रोह्र । सुह्र (W रा-) सोसह ॥ बहति । सुखयति । स्वपिति । ऊयते ।
सुयति । पृच्छति । रोहति । भिसिति ॥ , B's Comm. धातूनामजादेशाथ
(B -देश) यद्वलं । अचन्तावत् । उवह सोवह बह । आदेशाः । मरु सुनरु ।
ओवाह अरवाह (*roc*) ओवाह अववाह बाह । अपवाति वायुः ; the Pr.
Sanj.'s Comm. very corrupt. १ BD कर्तव्यं ; in this book
AD are chiefly followed, particularly in the ex., where B
often differs, and W. almost always ; W has several new
sūtras (see App.) and often a different order. २ W
-निराकरहेषु. ३ So BDW ; AE ग्राह्यु. ४ Only BW give
Sans. expl. ; both have कथय, but only W ग्राह्यु also.

॥ विअ वेअ^५ अवधारणे ॥ ३ ॥

विअ वेअ इत्तेतावधारणे निपातसंज्ञौ भवतः ॥ एवं विअ । एवं वेअ ॥ एवमेव^६ ॥

॥ ओ सूचनापश्चात्तापविकल्पेषु ॥ ४ ॥

ओ इत्ययं शब्दः सूचनापश्चात्तापविकल्पेषु निपातसंज्ञौ भवति ॥ ओ^७ चिर असि ॥ गाथासु द्रष्टव्यः^८ ॥

॥ इरकिरकिला अनिश्चिताख्याने ॥ ५ ॥

इर किर किल इत्येते शब्दा अनिश्चितार्याने निपातसंज्ञका भवन्ति ॥ पेक्ख इर तेण हदो । अज्ज किर तेण ववसिओ । अअं किल सिविणओ^९ ॥ प्रेक्षस्व किल तेन हतः । अद्य किल तेन व्यवसितः । अयं किल स्वप्नः ॥

॥ हं फलु^{१०} निश्चयवितर्कसंभावनेषु^{११} ॥ ६ ॥

हं फलु । इत्येतौ निश्चयवितर्कसंभावनेषु निपातसंज्ञकौ भवतः ॥ हं रक्खसो^{१२} । गरुओ फलु भारो ॥ हं राक्षसः । गुरुः खलु भारः ॥

॥ णवरः केवले ॥ ७ ॥

णवर इत्ययं शब्दः केवले ऽर्थे निपातनसंज्ञौ भवति ॥ णवर^{१३} अन्नं ॥

॥ आनंतये णवरि ॥ ८ ॥

5 Ex conject. ; A विअ चेअ (वेअ in ex.) ; BDW चिअ चेअ ; E ठिअ वेअ ; In Hema-ch, MS. a has एअ चेअ विअ व्यवधार- ; but b च for व ; the Pr. Sanj. चिअ चेअ ; cf. Lass., p. 189. 6 Only in B ; W has as ex. हं चिअ । तुमं चिअ । अयमेव त्वमेव. 7 So ABDE ; B adds ओ इयं गणिअं । ओ एवमिणएअ-अलं (?) ; W, as usual, diff. 8 BW om. 9 So BW ; AD -ए ; only W has any Sans, expl. 10 W रु. 11 W विनिध-. 12 So A ; BD em. ex. 13 A एवर- ; B om. ; W एवर मुहं तथ एणे.

णवरीत्ययं शब्द आनन्तर्ये निपातसंज्ञो भवति ॥ णवरि ॥

॥ किणो प्रदने¹⁴ ॥ ९ ॥

किणो इत्ययं शब्दः प्रदने सिपातसंज्ञो भवति ॥ किणो धुवसि¹⁵ । किणो हससि ॥ किन्तु धूयसे । किन्तु हससि ॥

॥ अच्चो¹⁶ दुःखसूचनासंभावनेषु ॥ १० ॥

अच्चो इत्ययं शब्दो दुःखसूचनासंभावनेषु निपातसंज्ञो भवति ॥ दुःखे । अच्चो कज्जलरसरंजिपहि अच्चोहि¹⁷ ॥ सूचनायां । अच्चो अवरं विअ ॥ संभावने । अच्चो णमिव अत्तुं¹⁸ ॥ अच्चो कज्जलरसरंजिताभ्यामक्षिभ्यां अच्चो अपरमिव । अच्चो एनमियात्तुं ॥

॥ अलाहि निवारणे¹⁹ ॥ ११ ॥

अलाहि इत्ययं शब्दो निवारणे निपातसंज्ञो भवति ॥ अलाहि कलहलेसेण²⁰ । अलाहि कलहवधेण²¹ ॥ अलं कलहलसेन । अलं कलहवधेन ॥

॥ अइ घले²² संभाषणे ॥ १२ ॥

14 W किणो कोत किन्तु परिप्रदने and gives it after s.
15 B om.; D and prob. A धुवसि; the ध्व is conject.
to suit s. viii. 57; none give Sans. expl. 16 DE
अच्चो; B varies अच्चो and अच्चो; W has अच्चो दुःखसूचनासंभावनेषु,
and also after s. 2, अच्चो दुःख- 17 A om. 18 Ex conject
(cf. s. 16); ABD एमियात्तुं (or-त्तं) E-त्तुं; BD give the
Sans. expl. as above. 19 W निवारणे. 20 These ex. corrupt;
A एनमियत्तुं B एनमियत्तुं (the *lete* erased); D एनमियत्तुं;
E om.; W as above. 21 A किमवधेण; B किमवधेण
expl. by अलाहि पूर्वोक्तं कलहवधेन; D एनमियत्तुं; E om.;
AD om. Sans.; W quite diff. 22 W अइघलं.

अइ वले इत्येतौ शब्दौ संभागणे निपातसंज्ञौ भवतः ॥ अइ मूलं पसूसइ । वले किं कलेसि अवले²³ ॥ अपि मूलं प्रशुष्यति । वले किं कलयसि । अवले²⁴ ॥

॥ णवि वैपरीत्ये ॥ १३ ॥

णवि इत्ययं शब्दो वैपरीत्ते निपातसंज्ञो भवति ॥ णवि तह पइसइ²⁵ वाला । विपरोतं तथा ग्रहसति वाला ॥

॥ सू²⁶ कुत्सायां ॥ १४ ॥

सू इत्ययं शब्दः कुत्सायां निपातसंज्ञो भवति ॥ सू सिविणो ॥ धिक् स्वप्नः ॥

॥ रे अरे हिरे संभापणरतिकलहाक्षेपेषु ॥ १५ ॥

रे । अरे । हिरे । इत्येते शब्दाः संभापणरतिकलहाक्षेपेषु निपातसंज्ञा भवति यथासंख्यं ॥ रे मा करेहि । णओ सि अरे । दिट्ठो सि हिरे ॥ रे मा कुरुण ॥ नागोऽसि अरे । दिट्ठो ऽसि हिरे ॥

॥ म्मिवमिवविआ²⁷ इवार्थे ॥ १६ ॥

म्मिव मिव विअ इत्येते शब्दा इवार्थे निपातसंज्ञका भवन्ति ॥

23 This ex. corrupt in AD, B as above, W has अच्छ गमसु=अपि गच्छसि (1) 24 Here follows in B a new sūt (added by a later hand in the marg. of D) not in ACE, W gives it after s. 6, अव्वो (D अपो throughout) अम्मो (B असो throughout) दु खात्तेपविसाप्पेसु with ex अव्वो (B अवो) असो दाणि पडिक्कल मे देव्व । अव्वो अम्मो किं करेसि । अव्वो अम्मो पत्थरसिता माणुमी जादा, cf. Boethul. Sak p 11, 17, note, for avuo, cf. s. 10, supra. 25 AC पइसिअ, with no Sans expl. (cf. vii., 23 1), W diff. 26 W यु. 27 AC म्मिवमिवविआ, B म्मिवमिअविआ, D altered form A to B in sūt but not in ex; E corrupt, with no ex,

गअणं^{२८} म्मिच । गअणं^{२९} मिव । गअणं विअ कसणं ॥ गगनमिव कृष्णं ॥

[॥ अज्ज आमंत्रणे^{३०} ॥ १७ ॥

अज्ज इत्ययं शब्द आमंत्रणे निपात्यते ॥ अज्ज महानुहाव किं करोसि ॥ अहो^{३०} महानुभाव किं करोपि ॥

॥ शेषः संस्कृतात् ॥ १८ ॥

उक्तादन्यः शेषः । प्रत्ययसमासतद्धितलिङ्गवर्णकादिविधिः^{३१} शेषः संस्कृतादवगंतव्यः । इह ग्रंथविस्तरभयाच्च दर्शितः ॥

॥ इति वररुचिरुक्ते प्राकृतप्रकाशे निपातसंज्ञाविधिर्नाम
नवमः परिच्छेदः ॥

W म्मिचमिचविच ; Hem2-ch. has मि वि वि म्म व मि इरापे वा.
28 A -ए for -णं in each ex. 29 This sūt. is only found in
BDEW (added in the marg. of D). 30 So W; the others
om. 31 W -वररुचिरुक्ते.

॥ अथ दशमः परिच्छेदः ॥

॥ पैशाची ॥ १ ॥

पिशाचानां भाषा पैशाची । साच लक्ष्यलक्षणाभ्यां स्फुटी-
क्रियते ॥

॥ प्रकृतिः शौरसेनी^१ ॥ २ ॥

अस्याः पैशाच्याः प्रकृतिः शौरसेनी । स्थितायां^२ शौरसेन्यां
पैशाचीलक्षणं प्रवर्तयितव्यं ॥

॥ वर्गाणां तृतीयचतुर्थयोर्युजोर्नाद्योराद्यौ ॥ ३ ॥

वर्गाणां तृतीयचतुर्थयोर्धर्णयोर्युक्तयोरनादौ वर्णमानयोः स्थाने
आद्यौ प्रथमद्वितीयौ भवतः ॥ गकनं^३ । मेखो । राचा । णिच्छरो^४ ।
वटिसं^५ । दसवतनो^६ । माथवो^७ । गोपिंतो । केशपो । सरफसं ।
सलफो^८ ॥

अयुजोरिति किं ॥ संगामो । घग्धो^९ । इत्यादि ॥ अनादाधिति
किं । गमनं । इत्यादि । गगन^{१०} । मेघ । राजा । निर्मर^{११} । वडिश ।
दशवदन^{१२} । माधव^{१३} । गोविंद । केशव । सरभस । शलभ । संग्राम ।

- 1 BDW always स-. 2 So DW; B स्थितौ; A इप्सिता (marg. correction). 3 E has only the first two ex. 4 A राचणकरो (?); BW राचा णिकरो; D -णिच्छरो. 5 BDW वटिसं. 6 A दश-; BDW add वतनं. 7 AD here add वत्था expl. in D by वत्था (but both are marked in D as spur.); B has वत्तो with no Sans.; W om. 8 A -फा. 9 So DW and A orig. (altered to द-); B corrupt. 10 Only BDW give Sans. 11 Ex conject. (as an ex. of क seems intended, although properly it should not be a conjunct); BD निज्जर W निगड. 12 BDW add वदन. 13 D adds वध्वा; cf. note 7.

व्याघ्र । गमन ॥

॥ इवस्य पिवः¹⁴ ॥ ४ ॥

इवशब्दस्य स्थाने पिव इत्ययमादेशो भवति ॥ कमलं पिव
मुखं¹⁵ ॥

॥ णो नः ॥ ५ ॥

णकारस्य स्थाने नकार इत्ययमादेशो भवति ॥ तलुनी । तरुणी¹⁶ ॥

॥ एस्य सटः ॥ ६ ॥

ए इत्यस्य स्थाने सट इत्ययमादेशो भवति ॥ कसटं मम वट्टइ¹⁷ ॥
कष्टं मम वर्तते ॥

॥ ऋस्य सनः ॥ ७ ॥

ऋ इत्यस्य स्थाने सन इत्ययमादेशो भवति ॥ सनानं¹⁸ ।
सनेहो¹⁹ ॥

॥ र्यस्य रिभः²⁰ ॥ ८ ॥

र्य इत्यस्य स्थाने रिभ इत्ययमादेशो भवति ॥ भारिभा²¹ भार्या²² ॥

॥ षस्य ज्ञः²³ ॥ ९ ॥

ज्ञ इत्यस्य स्थाने ज्ञ इत्ययमादेशो भवति ॥ विज्ञानो ।
सव्यञ्जो²⁴ ॥ विज्ञात । सर्वज्ञ ॥

॥ कन्यायां न्यस्य ॥ १० ॥

कन्याशब्दे न्यस्य स्थाने ज्ञ²⁵ इत्ययमादेशो भवति ॥ कञ्जा ॥

॥ जज²⁶ च²⁷ ॥ ११ ॥

14 So MSS. 15 ADW-हं (but A orig. खं like B) ;
cf. Lass p. 443. 16 Only W gives Sans. 17 A वट्टदि ;
W वट्टदि ; only W gives Sans. 18 B सननी. 19 Only in
A. 20 W रिभा ; B रीयः in sūt., but रिभ in Comm.
21 So W ; AD भरिभा ; B भरीभा. 22 Only in W. 23 B
ज्. in sūt. and ex. 24 B om. ; only W gives Sans. 25 B
ज्. 26 D ज्ञ (and perhaps A). 27 B च (!) ; W च.

ज्जशब्दस्य शौरसेनीसाधितस्य घ इत्ययमादेशो भवति ॥
कच²⁸ ॥ कार्य²⁹ ॥

॥ राक्षो राचि डाडसिडसुडिपु³⁰ वा ॥ १२ ॥

राजनशब्दस्य डा डसि डस् डि³¹ इत्येतेषु परतो राचि
इत्ययमादेशो वा³² भवति ॥ राचिना रज्जा । राचिनो रज्जो ।
राचिनि रज्जि³³ ॥ पतेष्विति किं ॥ राचा । राचानं । रज्जो³⁴ ॥

॥ त्कस्तून³⁵ ॥ १३ ॥

त्काप्रत्ययस्य स्थाने तून³⁶ इत्ययमादेशो भवति ॥ दातूनं ।
कातूनं । घेतूनं³⁷ ॥

हृदयस्य हितअकं³⁸ ॥ १४ ॥

॥ हृदयशब्दस्य हितअकं निपात्यते ॥ हितअकं हरसि मे तलुनि ॥

॥ इति घररुचिकृते प्राकृतप्रकाशे पैशाचिको नाम
दशमः परिच्छेदः ॥

28 BW कचं (B n.l.) 29 BD om. 30 B -डिसुपु वा ; W डिसुपु वा , the पु in A corrected to सु in marg. 31 B om. डि ; W adds सु. 32 AW om. 33 So D except राज्ञा-जो-जि ; A राचिना रज्जा । राचिनि रज्जि ; B राचिना राज्ञा राचीनो राज्ञी राज्ञसु (sic) ; W डा राचिना रज्जा । डसि डस् । राचीनो राचीनो । डिडु राचिमि राचिडु. 34 A रज्जो (added in marg.) ; B इज्जो (sic) ; W रज्जे ; D om. 35 B त्का तूनं. 36 B तून ; W तून. 37 The only ex. in BDEW is घेतून ; BD (not in AE) then add सुनाहि सुना टाठीति किं (B ठीति किं) सुनचि सिट इति किं चनतु (?) ; W has a new sūt. लोटि सिपोराहि वा ॥ घातोर्लोति परतः सिप आहि इत्यादेशो भवति । सुनाहि सुना । लोट्ठीति किं । सुनसि । इति किं सुनतु । शृणुहि शृणु शृणोपि शृणोतु । 38 A-यकं throughout.

॥ अथैकादश परिच्छेदः ॥

मागधी ॥ १ ॥ —

मागधानां^१ भाषा मागधी । लक्ष्यलक्षणाभ्यां स्फुटी कियते ॥

॥ प्रकृति शौरसेनी ॥ २ ॥

अस्या मागध्याः प्रकृतिः शौरसेनीति चेदित्यं ॥

॥ पसोः शः ॥ ३ ॥

पकारस्कारयोः स्थाने शो भवति ॥ माशे । विलाशे^२ ॥ मापः ।
विलासः ॥

॥ जो यः ॥ ४ ॥

जकारस्य यकारो भवति ॥ यायदे^३ ॥ जायते ॥

॥ चवर्गस्य स्पष्टता^४ तयोच्चारण^५ ॥ ५ ॥

चवर्गो यथा स्पष्टस्तथोच्चारणो भवति ॥ पलिचए^६ । गदिदछले ।
घियले^७ । गिझले^८ ॥ परिचयः^९ । गृहीतछलः । विजलः । निर्र^{१०} रः ॥

॥ हृदयस्य हृदयः ॥ ६ ॥

1 B मग- , only BW have a Comm to S5. 1, 2, E gives only the sūtras throughout. 2 ABD -शो in both ex. , cf. 1 10 3 A यायदे, and adds याच्ना-जाया 4 BD यय^१स्पष्टता , Lassen (p 397) conj *aspatata*, the Sanksh. S has *manāguchcharyab* 5 So MSS , A altered to -र , E om. sūt. A हो for ए in all the ex 7 A रिचए 8 BW हज 9 Only BW give Sans . Lassen proposes परिचय (p 397)

हृदयस्य स्थाने हृदको भवति ॥ हृदको आलले^{१०} मम^{११} ॥ हृदये
आदरो मम^{१२} ॥

॥ र्थर्जयोर्थ्यः^{१३} ॥ ७ ॥

र्यकार्जकारयोः स्थाने स्यो भवति ॥ कस्ये^{१४} । दुज्जणे ॥ कार्यं ।
दुर्जनः ॥

॥ दस्य स्तः ॥ ८ ॥

क्षस्य स्थाने स्ककारो भवति ॥ लस्कशे^{१५} । दस्के^{१६} ॥ राक्षसः ।
दक्षः ॥

॥ अस्मदः सौ हके हगे अहके^{१७} ॥ ९ ॥

अस्मदः स्थाने सौ परतो हके हगे अहके इत्येत आदेशा
भवन्ति^{१८} ॥ हके हगे अहके भणामि ॥ अहं भणामि ॥

॥ अत इपेतौ लुक्च^{१९} ॥ १० ॥

साचित्यनुवर्तते । अकारांताच्छ्रदात्सौ परत इकारैकारौ भवतः ।
पक्षे लोपश्च ॥ एशि^{२०} लाया । एश पुलिशे । एश पुलिषा ॥ एष
राजा । एष पुष्यः ॥

॥ टांतादुश्च ॥ ११ ॥

10 A आलले. 11 A adds हृदकं मंतेमि. 12 om. Sans. ;
BW add हृदममालले (B मालं) आसमंताल्लिखिति वा (?). 13 D -र्थः ;
B -र्जः ; but both व्य in Comm. 14 A o for e ; W कस्यं ;
B कस्यं दुज्जणे ; ABW give Sans. 15 MSS. -से. 16 From
BW. 17 BDEW (and the Sanksh. S. in Lass., p. 393) om.
अहके ; cf. Sak., Williams' ed. p. 217 ; Bochtl. 18 BDW
इत्येतौ स्तः. 19 W वा for च. 20 These ex. are from W ; B
has अशि लाया । ए पुलिसो एश पुलिषा ; A > इस्ते सपदि । एते आसा
(D एशि सभा) एसे पुलिसे (D एशि पुलिसे) एश पुलिषा (D एशे पुलिषे)
एश रमा (एशे नभा) ; only W gives Sans.

कप्रत्यान्ताच्छ्रद्वास्तौ परत उकारश्च^{२१} भवति ॥ चकाराद् इदेतौ
लुक्च ॥ ह्रशिदु । ह्रशिदि । ह्रशिदे । ह्रशिद^{२२} ॥ ह्रसितः ॥

॥ उसो ह्यो वा दीर्घत्वंच ॥ १२ ॥

इसः पृथेकचनस्य स्थाने हकारादेशो वा भवति ।
तत्संयोगेच दीर्घत्वं ॥ पुलिशाह^{२३} धणे । पुलिशाश्श धणे ॥ पुष्यस्य^{२४}
धनं ॥

॥ अदीर्घः संवृद्धौ ॥ १६ ॥

अदतादित्येव । अदन्ताच्छन्दादकारो दीर्घो भजति संजुद्धौ ॥
 पुलिशा आगच्छ^{१६} । माणुशा आगच्छ ॥ सवुद्धाविति किं ।
 चम्हणदश^{१७} धणे ॥ ब्राह्मणस्य धन ॥

॥ चिट्टस्य चिट्ठः ॥ १४ ॥

चिदस्य स्थाने चिष्ट^२ इत्ययमादेशो भवति ॥ पुलिंशे
चिष्टदि^३ ॥ पुरयस्तिष्ठति^४ ॥

॥ वृत्रमृद्गमां११ कस्य डः ॥ १५ ॥

दुष्टं करणे । मृड्प्रमाणत्यागे । गम्लृ" गतौ । एतेषां सप्तत्यस्य
स्थाने डकारो भवति ॥ षडे । मडे । गडे ॥ एतः । मृतः । गतः" ॥

21 W-र स्वात्. 22 AD दमिदा (AD स for स throughout); B's ex arc दसिदु दमि दमिद, W as in text.
23 All but W confuse स and श 24 W पाणी (i) 25 E पाणी (i) 26 Lassen (p 397) prefers द to द्य, the MSS have द, but they cannot be relied on 27 ABD दमदस्य (altered in A to मनुष्य), W दददस्य (cf var lect vi 64)
28 BE-र, D दः, A दित, W दित 29 D द, B दित (sic), A दित 30 A दित, B न. d., D दितदि; W दितदि, A adds मनुष्ये (sic) दितदि. दसदि 31 Only in W
32 BW द्यम् 33 BDW द्यम् द्यम् 34 BW add a सं. दसदिने दसदिने. दसदिने दसदिने दसदिने दसदिने. दसदिने

॥ त्को दाणिः ॥ १६ ॥

त्काप्रत्ययस्य स्थाने दाणि^{३५} इत्ययमादेशो भवति ॥ शहिदाणि^{३६}
गडे । कदिदाणि^{३७} आअडे ॥ सोद्दा^{३८} गतः । कृत्यागतः ॥

॥ शृगालस्य शिभालाशिबालेशिआलकाः^{३९} ॥ १७ ॥

शृगालश्चन्द्रस्य स्थाने शिभालादय आदेशा भवन्ति ॥ शिबाला^{४०}
आअछदि । विआले आअछदि । विआलके^{४१} आअछदि ॥ शृगाल
आगच्छति ॥

॥ इति वररुचिरुक्ते प्राकृतप्रकाशे मागध्याय्य
एकादशः परिच्छेदः ॥

कडे (B-हो) ; Hema-ch. gives this sūt. in his Sauraseni
chapter. 35 BDW-णिर. 36 MSS. स- 37 Only in A.
38 So BDW. 39 B अ for आ in sūt. throughout, but not
in ex. ; A शिबाला orig. 40 AB शिब- 41 A-क.

॥ अथ द्वादशः परिच्छेदः ॥

॥ शोरसेनी^१ ॥ १ ॥॥ प्रकृतिः संस्कृतं^२ ॥ २ ॥॥ अनादावयुजोस्^३ तथयोर्दधौ ॥ ३ ॥॥ व्यापृते^४ ङः ॥ ४ ॥॥ पुत्रे^५ ऽपि क्वचित् ॥ ५ ॥॥ इ गृध्रसमेपु^६ ॥ ६ ॥॥ ब्रह्मण्यविश्वयश्चकन्यकानां^७ ण्यशन्यानां^८ ज्ञो^९ वा ॥ ७ ॥॥ सर्वेदोद्धितशयोर्णः^{१०} ॥ ८ ॥

१ BDW स- ; Book XII. has no Comm. in ABCDE ; W gives a Comm. but full of gross errors, and of no authority ; cf. Lass. App. pp. 49—58, with the Sanksh. S. quoted there : several sūt. are very corrupt. २ B -ते. ३ MSS. -युजः (D orig. -जो) ; BE add अपिकारो ऽयं (added in marg. of D) and then give तथयो- as a new sūt. ; W also divides them, अनादावयुजः ॥ अनादी वर्तमाना वर्णां सर्वे अग्न-युक्ताः प्रयोग्याः । वमणो पण्यं । इष्टः पण्य , then तथयोर्दधौ ४ B -इते ; W -इतेर्दः. ५ So EW ; A पुतो ; BD पुतो ऽपि ६ BE सारेपु ७ BW om. यह. ८ So BW ; D n.l. ; A न्यानां ९ A यो , BW यो ; C यो , D यो ; E यो ; cf. Lass. App., p. 53. १० A -इति गिनयोर्णः ; B -इति गिनोर्णः ; D -इति गिनोर्णः ; W -इति तदयोर्णः ; only E इति तदयोर्णः ; cf. III., 5.

॥ त्क¹¹ इअः ॥ ९ ॥

॥ कृगमोर्दु आ¹² ॥ १० ॥

॥ णिर्ज्जदशसोर्वा¹³ क्लीवे¹⁴ खरदोर्दश्च ॥ ११ ॥

॥ भो भुवस्तिडि¹⁵ ॥ १२ ॥

॥ न लृटि ॥ १६ ॥

॥ ददातेर्दे¹⁶ । ददस्स लृटि ॥ १४ ॥

॥ दुक्कअः करः ॥ १५ ॥

॥ स्थश्चिद्धः¹⁷ ॥ १६ ॥

॥ समस्तेः¹⁸ सुमरः ॥ १७ ॥

॥ हणोः पैम्बः¹⁹ ॥ १८ ॥

॥ अस्तेरच्छः²⁰ ॥ १९ ॥

॥ निपात्ति²¹ ॥ २० ॥

11 ABEW त्का; W इअ. 12 W दुअ; AD दुअः (१); B हु-. 13 W णिज्ज for णिर्, with ex. कमलाणिज्ज=कमलानि etc. 14 A क्लीवे; cf. Lass. p. 54. 15 W तडि; E om. s. 12—31. 16 Lassen's conject.; AC ददाते दो. ददस्स लृटि; B तदस्ते दे. दस्स लृटि; D ददातेर्दे. ददम इत्यस्य लृटि; W has two sūc. तदस्तेदे. तच्छब्दस्य तेदे आदेशो भवति. तेदो गदो. तेदे पुच्छ. तेदेण किं and then ददातेर्दे दस्य लृटि. दाधातोः दकारस्य लृटि परतो दे आदेशो भवति. देस्सदि etc. 17 A -ष्टः; B -ठः; CW -ठः; D -हः. 18 A स्मृ-. 19 A न. l. 20 BW (and A?) अस्तेरछः; C अस्तेरछुः; D अस्तेरकः (१). 21 Ex conjct.; ABC सिपा धै; B मिपा धै; W मिपि धः ॥ मिपि परतो अस् धातोः ध आदेशो भवति. धम्मि; Hema-ch. and the Sanksh. S.

॥ भविष्यति मिषा स्मं वा^{२२} स्वरदीर्घत्वंच ॥ २१ ॥

॥ स्त्रियामित्यी^{२३} ॥ २२ ॥

॥ एवस्य जेव्य^{२४} ॥ २६ ॥

॥ इवस्य विन्न ॥ २३ ॥

॥ वस्सदो जसा यन्नंच ॥ २५ ॥

॥ सर्वनाम्नां डे सित्या^{२५} ॥ २६ ॥

॥ धातोर्भायकर्तृकर्मसु^{२७} परस्मैपदं ॥ २७ ॥

॥ अनंत्य^{२८} एष ॥ २८ ॥

॥ मिषो लोटिच^{२९} ॥ २९ ॥

give no help 22 Ex conject. (cf. Lass App. p. 56) ; AC भविष्यति (the व in A altered to म in a later hand ; C has म) मिषाति (ति only added in marg. A) मंवा- ; D भुवः भविष्यति मिषामवा (the त् partially erased) ; B भुवः भिप् भिप् घामाता ; W भुवः भिप् भिप् भिप् घामा वा- with ex. मषामि -दि-मि -धः. 23 A -रिप्. 24 AC मेव (A orig. जेव १) ; B जेव्य ; DW जेव्य. 25 Corrupt ; AC रे मिता ; D -ज्जा ; B रे मिता ; W reads sūt. सर्वनाम्नां डैः ॥ सर्वनाम्ना- राप्ताणां यदुभयैवापत्यं यमं इत्यादेशो भवति ॥ यम्ययमं यम्यं यद्वयं यद्वयं ॥ सर्वस्यै etc. ; Lassen, p. 57, proposes डैः मिषी or मिषिषाः. W absurdly adds मिषोः before धातो- (W धातो-) from १, 26, and restricts this sūt. to दिप् and सुप्. 27 ACD धर्मं एष. B धर्मं एष (१) ; W धर्मं एष ॥ मिषोर्भायकर्तृकर्मसु रिहितं यत्तद्वैतं तद् धर्मं एष धर्मं ; Qx. धर्मं एष (१) cf. Lass. App. p. 57. 28 A एते केचि यः ; BCDW एते केचि यः (D एते, केचि) ; W's Corrupt. २९ लोटि धातोः इति एव धर्मः । धर्मं धातोः इति एव धर्मः । धर्मं धातोः इति एव धर्मः ।

॥ आश्चर्यस्याच्छरिभं^{२९} ॥ ३० ॥

॥ प्रकृत्या^{३०} दोलादंडदशनेषु^{३१} ॥ ३१ ॥

॥ शेषं माहाराष्ट्रीवत्^{३२} ॥ ३२ ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे मनोरमायां वृत्तौ

भामहविरचितायां शौरसेनीलक्षणं नाम

द्वादशः परिच्छेदः

समाप्तः ॥

29 A -रोअं. 30 Lassen's conject. p. 58 (cf. II., 35) ; ABCD प्रकृ , W प्राकृतौ and in Comm. -प्राकृत शब्दः प्रयोक्तव्यः.
31 So W , ACD दोदण्डदशनेषु (A has a mark of omission over दो) , B दोलादण्डदशनेषु. 32 W म .

For Hema chandra's sūtras on the Sauraseni dialect, see App. C,

Note: P. 30, Eng. Tr. After the commentary, of S. 49 add: The ^h has occasionally dropped in ^l in part of the impression , I have noticed elsewhere *muggo*, *nitthāro*, *nollob jno*. Similarly the *e* in *stbāne* and *leśena*.

ENGLISH TRANSLATION.

Sanskrit: —

samrddhi, 'prosperity'; prakata, 'manifest', abhijāti, 'family', manasvinī, 'a wise woman', pratipad, 'the first day of a lunar fortnight', sadṛksa, 'like', pratisparddhin, 'a rival',² prasupta, 'asleep', prasiddhi, 'fame'; aśva, 'a horse.'

This is a class of words which can only be determined by observing the forms used in classical authors.

IDISATPAKVASVAPNAVETASAVYAJANAMṚ-
DANGĀNGAREṢU (3)

In the words *isat*, etc., *i* is substituted for the first *a*. The 'optionally' of the former rule does not apply to this.

isi, pikkam, sivino, vediso, viano, mungo, ingālo.

īsat, 'little', pakva, 'cooked', svapna, 'sleep', vetasa, 'a ratan', vyajana, 'a fan', mrdanga, 'a drum', angāra, 'charcoal.'

LOPO'RAṆYE (4)

In the word *aranya*, 'a forest,' the first *a* is elided as, *Rannam*.

E SAYYĀDISU (5)

In the words *śayyā*, etc., *e* is substituted for the first *a*.

sejjā, sunderam, ukkero, teraho, achchheram, perantam, velli

śayya, 'a bed', saundarya, 'beauty', utkara, 'a heap', trayodaśa, 'the thirteenth', āścharya, 'wonderful', paryanta, 'limit', velli, 'a creeper.'

2 Such is Vararuchi's explanation of iii, 37, Lassen (Prāk Instut p 265, note) proposes '*pratisiddhi*'. I may add here that in the first four Sections I have generally followed the MSS in giving the Sanskrit word in its crude form while in Prākṛt it appears in its nom sing, as modified by the rules of Sect v This chiefly applies to the termination o

O BADARE DENA (6)

In the word *badara*, 'the jujube,' the first *a*, with the letter *d* (including its inherent vowel), becomes *o*, as *voram*

LAVANANAVAMALLIKAYOR VENA (7)

In the two words *lavana*, 'salt,' and *navamallika*, 'double jasmine,' the first *a*, with the following *v* (including its inherent vowel) becomes *o* as *lonam*, *nomallā*

MAYŪRAMAYŪKHAYORYVĀ VĀ (8)

In the two words *mayura*, 'a peacock', and *mayūkha*, 'a ray,' the first *a*, with the syllable *yū*, becomes optionally *o* as, *moro* or *maūro*, *moho* or *maūho*

CHATURTHICHATURDASYOSTUNA (9)

In the two words *chaturthi* and *chaturdasi*, 'the fourth' and 'fourteenth lunations,' the first *a*, with the syllable *tu*, optionally becomes *o* as, *chotthi* or *chautthi*, *choddahi* or *chauddahi*.

ADĀTO YATHĀDISU VĀ³ (10)

a is no longer implied [see sūtra 1], in consequence of the change of *sthanin* or 'primitive element.' In the words *yathā* etc, *a* is optionally substituted for *ā*.

jaha, *jahā*, *taha*, *tahā*, *pattharo*, *patthāro*, *pauam*, *pāuam*, *talaventaam*, *tālaventaam*, *ukkhāam*, *ukkhāam*, *chamaram*, *chāmaram*, *paharo*, *pahāro*, *chadū*, *chādū*, *davaggi*, *dāvaggi*, *khaam*, *khāam*, *santhaviam*, *santhā-viam*, *halio*, *halio*

yathā, 'as', *tathā*, 'so', *prastāra*, 'a bed', *prākṛta*, 'low', *tālavṛntaka*, 'a fan', *utkhata*, 'dug up', *chāmara*, 'a chowrie', *prahāra*, 'a blow', *chātu*, 'flattery', *dāvāgni*, 'the burning of a forest', *khādita*, 'eaten'; *sansthāpita*, 'placed', *hāluka*, 'belonging to a plough'

3 The Prak Sanj constantly uses this sūtra to explain the change of *ā* to *a* before a conjunct, as in *acchhēra* for *āścharya*

VICTORY to Gaṇeśa! who is filled with pleasure as he rubs his cheek with his trunk, while the corners of his eyes are closed as he listens to the sweet sounds of the bees, delighted with the juice which flows from his temples. By searching out the things which were to be defined in these sūtras of Prākṛt definitions, composed by Vararuchi, Bhāmaha, having attained their meaning, has made a clear and yet concise commentary.

SECTION THE FIRST

ĀDER ATAḤ (1)

This sūtra is supposed to exercise an authority [*adbikāra*], by virtue of which it is implied in the succeeding sūtras. The various rules, which we shall go through in order, are to be understood as supplying substitutes 'for the first *a*.' 'For the first' is implied in all the sūtras to the end of the section; '*a*' is implied until it is itself enjoined as a substitute for another vowel [in sūtra 10]. The *t* in *at* is used to exclude the homogeneous vowel¹ [Pānini, i., 1. 70].

Ā SAMṚDDHYĀDIṢU VĀ (2)

In the words *saṃṛddhi*, etc., *ā* is optionally used for the first *a*. Thus Prākṛt:—

saṃiddhī, *sāṃiddhī*, *paṇḍam*, *pāṇḍam*; *ahijāi*, *āhijāi*;
maṇṇansṇī, *māṇṇansṇī*; *paḍivaā*, *pāḍivaā*; *saṛichchham*,
sāṛichchham, *ṇḍiddhī*, *pāḍiddhī*, *ṇḍuram*, *pāḍuram*;
paṇḍhī, *pāṇḍhī*; *asso*, *āso*.

¹ *Āder* does not merely refer to the vowel in the first syllable, as it strictly ought to do, but frequently means the first vowel of a certain kind in a word, e.g. the *a* in *īśat* in sūtra 3.

ITSADĀDIṢU (11)

In *sadā*, etc., *s* is optionally substituted for *ā*: *as*, *sas*, *saā* ; *taī*, *taā* ; *ṣat*, *ṣaā*.

sadā, 'always' ; *tadā*, 'then' ; *yadā*, 'when.'

ITA ETPIN̄DASAMEṢU (12)

In words like *piṇḍa*, *e* is optionally substituted for *i*: *as*, *peṇḍam*, *piṇḍam* ; *ṇeddā*, *ṇiddā* ; *sendūram*, *sindūram* ; *dhammellam*, *dhammillam* ; *chendham*, *chindham* ; *veṇhū*, *viṇhū* ; *peṭṭham*, *piṭṭham*.

piṇḍa, 'a lump' ; *nidrā*, 'sleep' ; *sindūra*, 'red lead' ; *dhammilla*, 'braided hair' ; *chihna*, 'a mark' ; *viṣṇu*, 'Viṣṇu' ; *piṣṭa*, 'pounded.'

The word *sama* or 'like,' is used to indicate that the rule only applies when the *i* followed by a conjunct consonant (as in *piṇḍa*).

AṬPATHIHARIDRĀPṚTHIVIṢU (13)

In *pathin*, etc., *a* is substituted for *i*: *as*,

paho (or in its crude form, *paha*), *haladdā*, *pulavī*.

pathin, 'a path' ; *haridrā*, 'turmeric' ; *pṛthivī*, 'the earth.'

ITESTAH PADĀDEḤ (14)

In the word *iti*, 'thus,' when at the beginning of a sentence, *a* is substituted for the *i* which follows the *t*: *as*,

ia uaha annaha-vaṇṇam, *ia viasantīu chiram*.

iti paśyatānyathāvachanam, 'so behold' the hypocrite(?)';

iti vikasantyaś chiram, 'thus blossoming a long time.'

*,

4 The first of these examples is very obscure *uaha* or *uaha* is a singular word, which is found in the Bengali recension of *Sakuntalā* [see Bocht, p. 150]. There is no rule for it in Vararuchi, but Hemachandra [8th adhy., 2nd pāda] has the following: 'ua paśya ; ua iti paśy'etyaśārthe vā prayok-tavyam ; pakṣe pulaḍādayab' [cf. Var. viii 69]. Lenz, therefore, rightly called it [Urv. p. 224], 'imperativa quædam forma vulgaris lingue.'

We infer, from its being restricted to the beginning of a sentence, that the rule does not hold in such a case as *pīo iti*, 'priya iti.'

UD IKSUVRŚCHIKAYOH (15)

In the two words *śksu*, 'the cane,' and *urśchika*, 'the scorpion,' *u* is substituted for *i* as, *uchchbū*, *vinchbuo*.

O CHA DVIDHĀKRŌAḤ (16)

o is substituted in the word *dvidhā* when used with the root *krñ*, and *u* also, since we find *cha* in the sūtra. Thus, *dvidhākertam*, 'bisected,' becomes *dohātam* or *dubātam*, and *dvidhākryate*, 'it is bisected,' *dohājjat* or *dubājjat*.

ITSINHAJĪHVAYOSCHA (17)

In *sinha*, 'a lion,' and *jīhvā*, 'the tongue,' *ī* is substituted for *i* as, *sīho*, *jīhā*. The *cha* is used in the sūtra to include other words which are not mentioned, hence there is an *ī* in such words as *viśattha*, *viśambha*, etc., for *vīśvasta*, 'trusted,' *vīśrambha*, 'trust,' etc. [The commentator, therefore, would seem to bring under this rule the various instances where an *i* which would properly in Prākṛt be followed by a double consonant, is exchanged for an *ī*, and one of the consonants is dropped].

ID ITAH PĀNIYĀDISU (18)

In *pāniya*, etc., *i* is substituted for the first *ī*. as, *pāniyam*, *alīyam*, *valīyam*, *tādānim*, *karīso*, *dvīyam*, *trīyam*, *gāhīram*.

pāniya, 'water', *alīka*, 'false', *vyalīka*, 'painful', *tādānim*, 'then', *karīsa*, 'dried con-dung', *dvītiya* 'second'; *trītiya*, 'third', *gāhīra*, 'deep'.

ENNIDĀPIDAKIDRGIDRSESU (19)

In *nīḥa*, etc., *e* is substituted for *ī* as,

neḍḍam, āpelo, keriso, criso.

nīḍa, 'a nest' ; āpīda, 'pressing' ; kidṛś, 'what like' ;
īdṛśa, 'such'.

UTA OT TUNḌARŪPEṢU (20)

In words like *tuṇḍa*, *o* is substituted for *u*: as,

toṇḍam, mottā, pokkharo, potthao, loddhao, koṭṭimam.

tuṇḍa, 'the face' ; muktā, 'a pearl' ; puṣkara, 'a lake' ;
pustakaa, 'a book' ; lubdhaka, 'a hunter' ; kuṭṭima, 'a jewel-
mine.'

The word *rūpa* or 'like,' is used in the sūtra to indicate that the *u* must be followed by a conjunct consonant (as in *tunḍa*).

ULŪKHALE LVĀ VĀ (21)

In *ulūkhala*, 'a mortar', *u* with the syllable *lū* optionally becomes *o*: as, *okkhalam* or *ūlūhalam*.

ANMUKUṬĀDIṢU (22)

In *mukuta*, etc., *a* is substituted for the first *u*: as,

maudam, maulam, garuam, garuī, jahitṭhilo, soamallam,
avari.

mukuṣa, 'a crest' ; mukula, 'a bud' ; guru, gurvī,
'heavy' ; Yudhisthira, 'the name of a king' ; saukumārya,
'youthfulness' ; upari, 'above'.

ITPURUṢE ROḤ (23)

In the word *purusa*, 'a man,' *i* is substituted for the *u* which follows *r*: as, *puriso*.

UDOTO MADHŌKE⁵ (24)

In the word *madbhūka*, 'Bassia latifolia,' *u* is substituted for *ū*: as, *mahuam*.

5 The Prāk. Sanj reads this sūtra *Ud ūto madhūkādīṣu*, and employs it to explain the shortening of *ū* before a conjunct, as *dhutta* = *dhūta*. Similarly, it uses i. 18 to explain the shortening of *i*. cf. also note, p. 3-4, and Appendix D.

ADDUKOLE VĀ LASYA DVITVAM (25)

In the word *dukūla*, 'woven silk,' *a* is optionally substituted for *ū*, and when it is so substituted, the *l* is doubled: as, *duallam* or *duūlam*.

ENNOPURE (26)

In the word *nūpura*, 'an anklet,' *e* is substituted for *ū*. as, *neuram*.

RTO 'T (27)

A is substituted for *r* in the first syllable of a word: as, *tanam*, *ghanā*, *maam*, *kaam*, *vaddho*, *vasaho*.

Tma, 'griss', *ghmā*, 'picy' (? anticipatory—Ed.); *mṛta* 'dead', *kṛta*, 'made'; *vrddha*, 'old', *vsabha*, 'a bull.'

ID ṚSYADIṢU (28)

In *rṣi*, etc., *i* is substituted for the initial *r*: as, *iṣi*, *viṣi*, *giṭhī*, *diṭhī*, *siṭhī*, *siṅgāro*, *ṁtanko*, *bhingo*, *bhūṅgāro*, *hīam*, *vinho*, *vinhīam*, *kisaro*, *kichchā*, *vinchhuo*, *siālo*, *kūi*, *kisī*, *kivā*.

rṣi, 'a sage'; *vrṣi*, 'an ascetic's cushion', *grṣi*, 'a cow that has had one calf', *drṣi*, 'sight', *srṣi*, 'creation', *śṅgāra*, 'love', *mṅgānka*, 'the moon', *bhṅga*, 'a bee'; *bhṅgāra*, 'a vase', *hṛdaya*, 'the heart'; *viṛṣna*, 'contented'(?), *vrhita*, 'grown', *kṛāra*, 'a kind of portage', *kṛtyā*, 'action', *vrśchika*, 'a scorpion', *śṅgāla*, 'a jackal', *kṛti*, 'act', *kṛsi*, 'husbandry', *kṛpi*, 'picy.'

UDRITVĀDISU (29)

In *rṣi* etc., *u* is substituted for the initial *r*. as, *udū*, *munālo*, *puhavi*, *vundāvanam*, *pāuso*, *pautti*, *viudam*, *samvudam*, *nivvudam* *vuttanto*, *para'huo*, *māuo*, *jāmāuo*, *ṛtu*, 'a season', *mṛnāla*, 'a lotus-fibre', *pṛthivi*, 'the earth', *vṇḍāvana*, 'a country so called', *pṛāṇi*, 'the

rainy season', *prāvṛtti*, 'news'; *vivṛta*, 'opened'; *saṃvṛta*, 'covered', *nivṛta*, 'ended'; *vṛttānta*, 'news'; *parabhṛta*, 'the koil'; *mātrka*, 'a maternal uncle'; *jāmātrka*, 'a son-in-law.'

AYUKTASYA RIḤ (30)

The syllable *ri* is substituted for the vowel *r* when initial and not connected with another letter: as,

rnam, *riddho*, *richchho*.

rnam, 'a debt'; *rddha*, 'prosperous'; *ṛksa*, 'a bear.'

KVACHIDYUKTASYĀPI (31)

The syllable *ri* is sometimes substituted for an initial *r*, even when it is connected with another letter: as,

criso, *satiso*, *tāriso*.

īdrśa, 'such'; *sadrśa*, 'like'; *tādṛśa*, 'such.'

VRKSE VENA RURVĀ (32)

In the word *vrkṣa*, 'a tree,' the syllable *ru* is optionally substituted for the initial *r* with its accompanying *v* as *rukkho*, *vachchho*. The option being here definitely restricted, the change does not take place at all in the case of the substitution of *chb*, but it holds universally in that of *kb* [see iii., 31.]

LRṬAḤ KLRṬA ILIḤ (33)

In the word *klṛpta*, 'made,' *li* is substituted for *lr* as, *Kilittam*. From the above substitutions being enjoined, we infer that the vowels *r* and *lr* do not exist in Prākṛt.

ETA ID VEDANĀDEVARAYOḤ (34)

In *vedanā*, 'pain,' and *devara*, 'a brother-in-law,' *i* is substituted for *e* as, *viṇā*, *diaro*. Since 'optionally' is still implied (from sūtra 32), the forms *veanā* and *dearo* are also sometimes used

AITA ET (35)

e is substituted for the first *ai*: as,

selo, *sechcham*, *erāvaṇo*, *kelāso*, *tellokkam*.

śaila, 'a mountain'; *śaitya*, 'cold'; *airāvata*, 'Indra's elephant'; *Kailāsa*, 'the mountain so called'; *trailokya*, 'the three worlds.'

DAITYĀDIṢVAI (36)

In the words *daitya*, etc., *āi* is substituted for the diphthong *ai*: as, *daichcho*, *chaitto*. *bhaīravo*, *saīram*, *vaiṛam*, *vaideso*, *vaideho*, *kaīavo*, *vaīsāho*, *vaīsio*, *vaīsampāṇo*.

daitya, 'a demon'; *Chaitra*, 'the name of a month'; *bhaīrava*, 'dreadful'; *svaīra*, 'wilfulness'; *vaiṛa*, 'enmity'; *vaideśa*, 'foreign'; *vaideha*, 'a trader'; *kaitava*, 'a cheat'; *Vaiśākha*, 'the name of a month'; *vaiśika*, 'meretricious'; *Vaiśampāyana*, 'the name of a poet'; etc.

DAIVE VĀ (37)

In *daiva*, 'fate', *āi* is optionally substituted for the diphthong *ai*: as, *daivam* or *deuvam*. In the case of its non-substitution, the *v* is doubled by the Sūtra 'Niḍādishu' [III., 52].

ITSAINDHAVE (38)

In the word *saindhava*, 'produced in Sindh,' *i* is substituted for *ai*: as, *Sindhavam*.

IDDHAIRYE (39)

In the word *dbairya*, 'firmness,' the substitute is *i*: as, *dbīram*.

OTO 'DVĀ PRAKOṢṬHE KASYA VAḤ (40)

In the word *prakosṭha*, 'the fore-arm,' *a* is optionally substituted for *o*; and, when it is so substituted, the *k* becomes *v*: as, *Paṭaistho* or *paottho*.

AUTA OT (41)

o is substituted for the first *au*: as,
komuī, jovvanam, kottuhlo, kosambī.

kaumudī, 'moonlight', jauvanam, 'youth', kaustubha,
'Visnu's gem', Kauśāmbī, 'the name of a city.'

PAURĀDISVAU (42)

In *paura*, etc., *au* is substituted for the diphthong *au*
pauro, kaurao, prauiso.

paura, 'a citizen', kaurava, 'a descendant of Kuru,'
paurusa, 'manly.'

These form a class of words which can only be determined by observing the form used in good authors. In the word *kauśala*, 'welfare,' the change is optional: as, *kosalo* or *kauśalo*.

ĀCHCHA GAURAVE (43)

In the word *gaurava*, 'respectability,' *u* is substituted for *au*, and so also is *au* as before (since we find *cha*, 'and,' in the sūtra) as, *gāravam* or *gauravam*.

UTSAUNDARYĀDIṢU (44)

In *saundarya*, etc., *u* is substituted for *au* as,
sunderam, munjāno, sundo, kukkheao, duvvārio.'

saundarya, 'beauty', maunjāyana, 'a place producing the *munja* plant' (?), saunda, 'intoxicated', kaukseyala, 'a sword', dauvārika, 'a porter,' etc

7 I may here remind the reader of what is further discussed elsewhere—viz., that in Prakṛt there appears to have been no distinction between *v* and *b* although it is uncertain which was the prevailing sound

SECTION THE SECOND

AYUKTASYĀNĀDAU (1)

This being an *adbhikāra*, will be implied in the succeeding sūtras. The rules which we shall from this point enjoin, are to be understood as applying in the case of a single non-initial consonant. The elision of *k*, etc., by sūtra 2, will serve for an instance: as, *Maūḍam* for the Sanskrit *Mukuṭa*. Why do we say 'a single consonant'? Compare *Aggho* and *Akko* for the Sanskrit *argha* and *arka* (where we find a conjunct consonant, and consequently no elision). Why 'non-initial'? compare *kamalam*. 'Single' is implied to the end of the section; 'non-initial,' until 1 is enjoined in sūtra 31.

KAGACHAJATADAPAYAVĀM PRĀYO LOPAH (2)

These nine consonants, *k, g, cb, j, t, d, p, y, v*,¹ when single and non-initial, are generally elided: as, *k*, *Maūlo*, *naulam*; *g*, *sāro*, *ṇaram*, *cb*, *vaanam*, *sūi*; *j*, *gao*, *raadam*; *t*, *kaam*, *viānam*; *d*, *gaā*, *mao*, *p*, *kāi*, *viulam*, *suuriso*. (In the word 'supurusa,' although the *p* is the initial of the word 'putusa,' the last member of the compound, it is still elided. The author of the comment therefore declares that 'the initial letter of the last member of a compound is considered as non-initial.') *Y*, *vāunā*, *naanam*; *v*, *jīm*, *diaho* [cf. ii. 46].

mukula, 'a bud'; *nakula*, 'disgraced';² *sāgara*, 'the sea'; *nagara*, 'a city'; *vachana*, 'speech'; *sūchī*, 'a needle'; *gaja*, 'an elephant'; *rajata*, 'silver'. *kṛta*, 'made'; *vitāna*, 'ex-

¹ Or *t*. cf. *Lat.* p. 201.

² Or, 'A Pāṇḍava prince' (*naśīṭa*).

pansion'; gadā, 'a club'; mada, 'joy'; kapi, 'an ape'; vipula, 'large'; supuruṣa, 'a good man'; vāyunā, (instr. of vāyu) 'the wind'; nayana, 'the eye'; jīva, 'life'; divasa, 'a day.'

From the use of *prāyas*, ('generally,') in the Sūtra, we conclude that there is no elision where euphony is satisfied, as in Sukusumaṃ, piagamanaṃ, sachāvaṃ, avajalaṃ, atulaṃ, ādara, apāra, ajaso, sabahumānaṃ.

sukusuma, 'fair-flowered'; priyagamana, 'sweetly-going'; sachāpa, 'armed with a bow'; apajala, 'without water'; atula, 'unequalled'; ādara, 'respect'; apāra, 'unbounded'; ayaśas, 'infamy'; sabahumāna, 'respectful.'

As illustrations of what we mean by 'single consonants,' compare sakko, maggo, for śakra, 'Indra,' and mārga, 'a path:' and by 'non-initial,' compare kālo and gandho, for kāla, 'time,' and gandha, 'a smell.'

YAMUNĀYAM MASYA (3)

In the word *Yamunā*, 'the river so called,' the *m* is elided: as, *lauṇā*.

SPHATIKANIKASACHIKUREṢU K A S Y A HAḤ (4)

'Non-initial' continues to be implied. In the three words *sphatika*, 'crystal,' *nikasha*, 'the touchstone,' and *chikura*, 'hair,' *b* is substituted for *k* [we now pass from elision to substitution]: as, *Phaliso*, *nibaso*, *chiburo*.

SIKARE BHHAḤ (5)

In the word *śikara*, 'thin rain,' *bb* is substituted for *k*: as, *Sibbaro*.

CHANDRIKĀYAM MAḤ (6)

In the word *chandrikā*, 'moonlight,' *m* is substituted for *k*: as, *chandimā*.

ṚTWĀDISHU TO DAḤ (7)

In *ṛtu*, etc., *d* is substituted for *t*: as,

udū, raadam, āado, nivvudī, āudī, samvudī, suidī, āidī, hado, sanjado, viudam, sanjādo, sampadi [padivaddī³].

rtu, 'a season', rajata, 'silver'; āgata, 'come'; nirvrti, 'rest', āvrti, 'a surrounding'; samvrti, 'covering'; sukrti, 'virtue', ākrti, 'form', hata, 'killed', samyata, 'restrained'; vivrta, 'opened'; samyāta, 'gone'; sampratī, 'now' (? recently —Ed.) ; pratipatti, 'fame.'

PRATISARAVETASAPATĀKĀSU DAḤ (8)

In these words, *d* is substituted for *t*: as,

padisaro, vediso, padāā.

pratisara, 'a servant',* vetasa, 'the ratan', patākā, 'a flag.'

VASATIBHARATAYOR HAḤ (9)

In *vasati*, 'a dwelling,' and *bharata*, 'a proper name,' *b* is substituted for *t*: as, *vasabī*, *bharabo*.

GARBHITE NAḤ (10)

In *garbbita*, 'pregnant,' *n* is substituted for *t*: as, *Gabbhinam*.

AIRĀVATECHA (11)

In *airāvata*, 'Indra's elephant,' *n* is substituted for *t*: as, *Erāvano*.

PRADIPTAKADAMBADOHADESU DO LAḤ (12)

In these words *l* is substituted for *d*: as,

palittam, kalamvo, dohalo⁴

prāḍīpta 'kindled', kadamba, 'the tree so called',
dohada, 'the longing of a pregnant woman.'

3 This word ought not to belong to this sūtra as it is intended only for words with a single *t*, but the Sanskrit Sāra, in its corresponding rule, adds *nishpatti* and *samprati* besides. [see Lassen, App. p. 42.]

4 As this change of *prati* to *padī* is universal [see Lassen, p. 204], it is singular that this is the only instance given by Vararuchi in a sūtra. The Prāk. Sanj. reads in the sūtra *prati* for *pratisara*. Hema-chandra has a sūtra *pratyakṣaḥ* *daḥ*.

5 Hema-chandra has also *dohalo*.

GADGADE RAḤ (13)

In *gadgada*, 'inarticulate utterance,' *r* is substituted for *d*: as, *Gaggaro*.

SANKHYĀYAMCHA (14)

In words expressive of number, *r* is substituted for *d*: as, *cāraha*, *vāraha*, *teraha*.

ekādaśa, 'eleven'; *dvādaśa*, 'twelve'; *trayodaśa*, 'thirteen.' But the *d* must be a 'single' letter [by sūtra 1], or the rule will not apply; thus we find *Chauddaha* for *Chaturdaśa*, 'fourteen,' (by iii. 3, and iii. 50).

PO VAḤ (15)

V is substituted for a single non-initial *p*: as,

sāvo, *savaho*, *ulavo*, *uvasaggo*.

śāpa, 'a curse'; *śapatha*, 'a curse'; *ulapa*, 'a kind of grass'; *upasarga*, 'a portent.'

From the use of *prāyas*, ('generally,') [implied from sūtra 2] we infer that this rule applies wherever there is no elision.

ĀPIDE MAḤ (16)

In the words *āpīda*, 'pressing,' *m* is substituted for *p*: as, *āmelo* [cf. i., 19].

UTTARIYĀNIYAYORJJO VĀ (17)

In the word *uttarīya*, and in words ending with the affix *anīya*, *ṇṇ* is substituted for *y*: as,

uttarīam or *uttarīṇjam*, *ramarīam* or *ramarīṇjam*, *bhararīam* or *bhararīṇjam*.

uttarīya, 'an outer garment', *ramarīya*, 'pleasing', *bhararīya*, 'to be cherished.'

CHHĀYĀYAM HAḤ (18)

In the word *chhāyā*, 'a shadow,' *h* is substituted for *y*: as, *chhāhā*.

KABANDHE BO MAḤ (19)

In the word *kabandha*, 'a headless trunk,' *m* is substituted for *b*: as, *Kamandho*.⁶

TO DAḤ (20)

d is substituted for a non-initial *t*: as,

nado, *vidavo*.

nata, 'an actor', *vitapa*, 'a branch.'

SAṬĀŚAKATAKAITABHĒṢU DHAḤ (21)

In the words *satā*, 'an ascetic's clotted hair,' *śakata*, 'a cart,' *kastabha*, 'a demon,' *db* is substituted for *t*: as, *sadbā*, *saadho*, *kedhavo* [cf. *sūtra* 29].

SPHATIKE LAḤ (22)

In *sphatika*, 'crystal,' *l* is substituted for *t*: as, *Phaliḥ* [cf. *sūt.* 4].

DASYA CHA (23)

l is substituted for a single non initial *d*: as,

dālimam, *talāam*, *valahī*.

dādima, 'a pomegranate', *radāga*, 'a pond'; *vadabhi*, 'an awning, etc., on a palace.' Since *prāyas*, ('generally,') is implied from *sūtra* 2, we infer that such forms as the following are also admissible: as, *dādīmam*, *vadīsam*, *nivido*.

THO DHAḤ (24)

db is substituted for a single non-initial *tb*: as,

madham, *jadharam*, *kadhoram*.

mītha, 'a college' (? monastery—Ed.), *jathara*, 'the belly,' *kathora*, 'hard'.

ANKOTHE LLAḤ (25)

In *ankotba*, 'a plant,' *ll* is substituted for *tb*: as, *ankollo*.

6 *Kabandha* also means 'water, and in this sense *kamandha* is said to be a Sanskrit word [see Wilson's Lexicon]

7 Masc in Sans

PHO BHAḤ (26)

bb is substituted for a single non-initial *pb*; as, *sibhā*, *sebhālīā*, *sabharī*, *sabhalam*.

śiphā, 'a fibrous root'; *śephālīkā*, 'a flower', *śapharī*, 'a small fish', *saphala*, 'fruitful.'

KHAGHATHADHABHĀM HAḤ (27)

b is substituted for the five consonants *kb*, *gk*, *tb*, *db*, *bb*, when single and non-initial, *kb*, *muham*, *mehālā*, *gb*, *meho*, *jahanam*, *tb*, *gāhā*, *savaho*, *db*, *rāhā*, *vahiro*, *bb*, *sahā*, *rāsaho*.

mukha, 'the face', *mekhalā*, 'a girdle', *megha*, 'a cloud', *jaghana*, 'the loins', *gāthā*, 'a song', *śapatha*, 'a curse': *Rādhā*, 'Krishna's favourite,' (? consort—Ed.) *badhira*, 'deaf', *sabhā*, 'a house' (? council—Ed.), *rāsabha*, 'an ass.'

prāyaḥ being still implied [see sūt. 23], we also find such forms, as

pakhalo, *palanghano*, *adhīro*, *adhano*, *uvaladdhabhāvo*.

prakhala, 'very base', *pralanghana*, 'transgressing', *adhīra*, 'unsteady', *adhana*, 'poor', *upalabdhabhāva*, 'having the meaning understood'

PRATHAMASITHILANISADHESU DHAḤ (28)

In the words *prathama*, 'first', *śithila*, 'loose', *nishadha*, 'the name of a country,' *db* is substituted for *tb* and *db*, as *padhamo*, *sithilo*, *nisadho*.

KAITABHE VAḤ (29)

In the word *kaitabha*, 'the name of a demon,' *v* is substituted for *bb*, as *Kedhavo*.

HARIDRĀDINĀM RO LAḤ (30)

In *haridra*, etc., *l* is substituted for *r*: as

haladdā, *chalano*, *muhalo*, *jahitthilo*, *somālo*,⁸ *kalunam*, *angulī*, *ingālo*, *chilādo*, *phaliha*, *phaliho*.

⁸ This form is thus explained by the Prākṛita Sanj —*sukumāra*, the first *u* becomes *o* by 1 20, the *k* is elided by 11 2, and the *o* and *u*

haridrā, 'turmeric'; charana, 'the foot'; mukhara, 'noisy', Yudhisthira, 'name of a king'; sukumāra, 'soft'; karuna, 'mournful', angurī, 'a finger (?-ring—Ed.)', angāra, 'charcoal', kirāta, 'a barbarian', parikhā, 'a moat'; parigha, 'a club,' etc

ĀDERYO JAḤ (31)

The *adbiskāra* of 'non-initial' which was implied from sūtra 1 ends here. *j* is substituted for an initial *y*: as, jatthī, jaso, jakkho.

yasti, 'liquorice',⁹ yaśas, 'glory' [cf iv. 18]; yaksa, 'a demigod.'

YASTYĀM LAḤ (32)

In the word *yasti*, 'a stick,' *l* is substituted for *y*: as *latthī*.

KIRĀTE CHAḤ (33)

In *kirāta*, 'a barbarian,' *ch* is substituted for the initial *k*. as, *Cbīlādo*.

KUBJE KHAḤ (34)

In *kubja*, 'hump-backed,' *kb* is substituted for the initial letter. *kbujo*

DOLĀDAṆDAŚANEṢU DAḤ (35)

In the words *dolā*, 'a litter', *danda*, 'a staff', *daśana*, 'a tooth,' *d* is substituted for the initial letter: as, *dolā*, *dando*, *dasono*.

PARUSAPARIGHAPARIKHĀSU PHAḤ (36)

In the words *parusa*, 'harsh', *parigha* 'a club', now meeting in sandhi, the last is dropped by iv 1. we have thus *somāra* and by the present rule *somāla* Wa Var Lect. *suumālo* was accidentally omitted in notes elsewhere all the other MSS have *somālo*

9 As *yaṣṣi* is also the subject of the next sūtra either there are two forms in use or there ought to be some difference of meaning in the two words The meaning in the text seems justified by a Var Lect. *madhu-yaṣṣi* in two MSS, but Cf Lass. Inst p 100 Lassen (p 195) illustrates *laṣṭhi* by the modern *lath*, 'a column' as, Firoze Lath

parikhā, 'a moat,' *ph* is substituted for the initial letter :
as, *pharuso*, *phaliho*, *phaliḥā*.

PANASE 'PI (37)

Also in the word *panasa*, 'the bread-fruit tree,' *ph* is substituted for *p*: as, *phaṇaso*.

VISINYĀM BHAḤ (38)

In the word *visinī*, 'an assemblage of lotus-flowers,' *bh* is substituted for the initial letter, as *bhīsinī*. From the express mention of the feminine [*visinī*] we infer that the rule does not hold in the neuter *visam*, 'the lotus-fibre.'

MANMATHE VAḤ (39)

In the word *manmatha*, 'love', *v* is substituted for the initial letter: as, *vammaho*.

LĀHALE NAḤ (40)

In the word *lāhala*,¹⁰ *ṇ* is substituted for the initial letter: as *nāhala*.

ṢAṬṢĀVAKASAPTAPARNĀNĀM CHHAḤ (41)

In these words *chh* is substituted for the initial letter: as,

chhatthī, *chhammuho*, *chhāvao*, *chhattavanno*.

ṣaṣṭhī, 'the sixth day of the lunar fortnight'; *ṣan-*
mukha, 'kārtikeya'; *śāvaka*, 'a young animal'; *saptaparna*,
'a kind of tree.'

NO NAḤ SARVATRA (42)

'Initial' is no longer implied here. *n* is substituted for a single *ṇ* everywhere: as,

naī, *kanaam*, *vaṇam*, *mānuso*.

¹⁰ Two MSS read *lohala*, 'made of iron,' for the unknown word *lahala*, but as Hema-chandra [see note 4, sūt 38], recognizes the word, as well as three, if not four of the MSS. of Vararuchi, it is probably correct. Hema-chandra's rule is also found in the Prāk Sanj

nadī, 'a river'; kanaka, 'gold'; vachana, 'speech'; mānuṣa, 'human'.

SAṢOḤ SAḤ (43)

s is everywhere substituted for ś and ṣ: as,

(ś) saddo, ṇisā, ankuso; (ṣ) saṇḍho, vasaho, kasāam.

śabda, 'a sound'; ṇisā, 'night'; ankuśa, 'an elephant's hook'; saṇḍha, 'a eunuch'; vṛṣabha, 'a bull'; kaṣāya, 'brown'.

DASĀDIṢU HAḤ (44)

In the words *dāsa*, etc., *b* is substituted for ś: as,

daha, cāraha, vāraha, teraha.¹¹

daśa, 'ten'; ekādaśa, 'eleven'; dvādaśa, 'twelve'; trayodaśa, 'thirteen.' [cf. ii. 14, for the change of *d* to *r*.]

SANJṆĀYĀM VĀ (45)

When the word is a name, the substitution of *b* for ś in *dāsa* is optional: as,

dahamuho, dasamuho; dahavalo, dasavalo; daharaho, dasaraho.

daśamukha, 'a name of Rāvaṇa'; daśabala, 'a Buddha teacher'; Daśaratha, 'the name of a king.'

DIVASE SASYA (46)

In the word *divasa*, 'a day,' *b* is substituted¹² for ś: as, *dīaho*.

SNUṢĀYAM ṆHAḤ (47)

In the word *snuṣā*, 'a daughter-in-law,' ṇ*b* is substituted for ṣ, as *soṇbā*.

11 It may be worth while to trace the steps by which *trayodāsa* becomes *teraha*. By i. 5, we have *trayodasa*, by ii. 2, iii. 3, *teodāsa*, by ii. 14, 44, *teoraha* and, finally, as the *r* and *o* meet in sandhi, by iv. 1, the *o* is elided.

12 Two MSS. make this rule optional (by continuing *śd* from S. 45). and add *dīaso*, which is the usual form in the plays.

SECTION THE THIRD

UPARILOPAḤ KAGADATADAPAṢASĀM (1)

The eight consonants *k, g, ḍ, t, d, p, ś, s*, are elided when standing first in a conjunct; and the remaining letter, if it is not at the beginning of the word, is doubled by sūtras 50, 51 of this Section.¹ Thus,

[*k.*] bhattam, sirthao.

bhaktra, 'devoted'; sikthaka, 'bee's-wax' (neut.).

[*g.*] muddho, sṇiddho.

mugdha, 'foolish' (ṛ charmed—Ed.); sṇigdha, 'kind'.*

[*ḍ*] khaggo, sajjo.

khaḍga, 'a sword'; shaḍaja, 'the fourth note of the gamut'.

[*t.*] uppalam, uppāo.

utpala, 'a blue lotus'; utpāta, 'a portent'.

[*d.*] muggo, muggaro.

Mudga, 'a kidney-bean'; mudgara, 'a hammer'.

[*p.*] sutto, pajjatto.

supta, 'asleep'; paryāpta, 'adequate'.

[*śb.*] goṭṭhī, niṭṭhuro,

goṭṭhī, 'an assembly' (ṛ group—Ed.); niṭṭhura, 'harsh'.

[*s.*] khaliam, neho.

skhalita, 'stumbling'; sneha, 'love'.

¹ Sūtras 50, 51 are constantly required in carrying out the following sūtras. Vararuchi's plan with regard to conjuncts is, first to enjoin the elision of certain letters (sūtras 1—8), then in other cases (sūtras 9—49), to enjoin the substitution of a single letter for the conjunct, but whether the change be thus an elision or a substitution, in either case, by sūtras 50 and 51 this letter is *doubled*, unless it be *r* or *h* (sūtra 54), or at the beginning of a word.

* (ṛ pleasing—Ed.)

ADHO MANAYĀM (2)

The consonants *m*, *n*, and *y* are elided, when standing last in a conjunct, and the remaining letter is doubled, as before, by sūtras 50, 51. Thus,

[*m*.] sossam, rassī, juggam, vaggī.

śusma, 'light'; raśmi, 'a ray'; yugma, 'a pair'; vāgmin, 'eloquent'.

[*n*] naggo.

nagna, 'naked'.

[*y*.] sommo, joggo.

saumya, 'mild'; yogya, 'fit'.

SARVATRA LAVARĀM (3)

The letters *l*, *v*,² *r* are always elided, whether they stand first or last in a conjunct, and the remaining letter is doubled as before. Thus,

[*l*.] ukkā, vakkalam, vikkavo.

ulkā, 'a torch', valkala, 'bark', viklava, 'agitated.'

[*v*.] loddhao, pikkam [cf. i. 3].

lobdhaka, 'a hunter'; pakva, 'cooked'.

[*r*.] akko, sakko.

arka, 'the sun', śakra, 'Indra'.

DRE RO VĀ (4)

In the conjunct *dr*, the elision of *r* is optional; thus we have

doho or droho, chando or chandro, ruddo or rudro.

droha, 'mischief', chandra, 'the moon'; Rudra, 'a demigod.'

SARVAJNA-TULYESU NAH (5)

In words like *sarvajña*, the *ñ* is elided: as,

savvajjo, ingajjo.

² Or *h*, as there is no disjunction between the two letters in Pr11:7.

sarvajña, 'omniscient'; ingitajña, 'knowing signs'.

This elision of *n* takes place in all words which are similarly derived from *jñā*, 'to know'. [This explains the *tulya* of the sūtra.]

SMASRUŚMAŚĀNAYORĀDEḤ (6)

The first letter of *śmaśru*, 'the beard,' and *śmaśāno*, 'a cemetery,' is elided: as, *massū*, *masānam*.

MADHYĀHNE HASYA (7)

In the word *madhyābna*, 'noon,' *b* is elided as, *majjbanno*.

HNAALAHMESU NALAMĀM STHITIRORD- DHVAM (8)

In the conjuncts, *bn*, *bl*, *bm*, the letters *n*, *l*, *m* are respectively written before the *b*: as,

puvvanho, avaranho, kalhāram, alhādo, vamhano.

pūrvāhna, 'fore-noon', aparāhna, 'afternoon', kahlāra, 'the white water-lily', āhlāda, 'joy', brāhmana, 'a brāhman'.

YUKTASYA (9)

This is an *adbiskāra* [cf. i. 1] and is implied in the succeeding sūtras to the end of the section. Our rules are henceforth to be understood as supplying a substitute for a conjunct. *atthi* for *asthi* (by sūtra 11) will serve as an instance. The use of the word 'conjunct' shews that these substitutions are not intended to apply to *final* letters, since the second member of a final conjunct is rejected by Pān. viii. 2, 23.

STASYA THAḤ (10)

tb is substituted for the conjunct *st*: as, *latthi*, *ditthi*.

yasti, 'a stick'; *drsti*, 'sight'.

ASTHINI (11)

In the word *asthi*, 'a bone,' *tb* is substituted for the conjunct as, *atibhi*.

STASYA THAḤ (12)

Tb is substituted for *st*. This sūtra revokes sūtra 1, which would enjoin the elision of the *s*, as being the first member of the conjunct *st*.

hartho, *samattho*, *thuī*, *thavao*, *kotthuho*.

hasta, 'the hand', *samasta*, 'all', *stuti*, 'praise', *stavaka*, 'a nosegay', *kaustubha*, 'Kṛṣṇa's jewel'.

NA STAMBE (13)

In the word *stamba*, 'a shrub,' *tb* is not substituted for *st* as, *tambo* [i.e. the *s* is elided by III. 1].

STAMBHE KHAḤ (14)

In the word *stambha*, 'a post,' *kb* is substituted for *st* as, *kbambho*.

STHĀṆĀVAHARE (15)

In the word *sthānu*, 'firm,' *kb* is substituted for the conjunct, except when it signifies Śiva as, *kbhānū*. Why do we make this exception? When it signifies Śiva, it is *sthānū* (by s. 12).

SPHOTAKE (16)

In the word *sphotaka*, 'a boil,' *kb* is substituted for the conjunct as, *kbodao*.

RYAŚAYYĀBHIMANYUSU JAḤ (17)

j is substituted for the conjunct *ry*, and also for the conjunct in the two words *śayyā* and *abhimanyu* as,

kajjam, *sejjā*, *ahimajjū*.

kārya, 'to be done', *śayyā*, 'a bed'; *Abhimanyu*, 'Arjuna's son.'

TŪRYADHAIRYASAUNDARYĀSCHARYAPARYAN- TEṢU RAḤ (18)

In these words *r* is substituted for the conjunct *ry*, (and as by s. 54, *r* and *h* are never doubled, s. 50 is here inoperative.)

tūram, dhīram [cf. i. 39], sunderam, achchheram, perantam.

tūrya, 'a musical instrument', dhairya, 'firmness', saundarya, 'beauty', āscharya, 'wonderful', paryanta, 'limit'

SŪRYE VĀ (19)

In the word *sūrya*, 'the sun,' *r* is optionally substituted for *ry*, as, *sūro*, or else by s. 17, *sujo*.

CHAURYASAMESU RIAM (20)

In words like *chaurya*, *riam* is substituted for *ry*, as, *choriam*, *soriam*, *viriam*.

chaurya, 'theft', śaurya, 'heroism', virya, 'heroism.'

From the use of the phrase 'like' in the sūtra, this is a class, which can only be determined by authority [cf. i. 2].

PARYASTAPARYĀṆASAUKUMĀRYESU LAḤ (21)

In the words *paryasta*, 'fallen', *paryāna*, 'a saddle', *saukumārya*, 'youthfulness,' *l* is substituted for *ry*: as *pallattkam*, *pallānam*, *soamallam*.³

RTASYA TAḤ (22)

t is substituted for *rt*, as,

kevatṭao, natṭao natṭāi.

karvartaka, 'a fisherman', natṭaka, 'an actor', natṭakā, 'an actress.'

* (7 valour.—Ed.)

3 We may here retrace the steps by which *saukumāryam* becomes *soamallam*. By i. 22, 41, it becomes *soamāryam* (the *h* being elided by ii. 2) the precat sūtra, with iii. 50 gives *ll* for *ry* and the *a* is shortened before the conjunct by i. 10 [see note 2 Sec. 1]

PATTANE (23)

t is also substituted for the conjunct in *pattana*, 'a town : ' as *paṭṭaṇam*.

NA DHŪRTĀDIṢU (24)

ṭ is not substituted for *rt* in the class *dhūrta*, etc. Thus we have

dhūrta, 'gamester'; *kīrti*, 'fame'; *vartamāṇam*, 'existing'; *vārtā*, 'tidings'; *āvarta*, 'a whirlpool'; *saṃvartaka*, 'Baladeva'; *nivartaka*, 'returning'; *vartikā*, 'a wick'; *ārta*, 'pained'; *kartarī*, 'a knife', *mūrti*, 'form.'

dhūrta, 'a gamester'; *kīrti*, 'fame'; *vartamāṇa*, 'existing'; *vārtā*, 'tidings'; *āvarta*, 'a whirlpool'; *saṃvartaka*, 'Baladeva'; *nivartaka*, 'returning'; *vartikā*, 'a wick'; *ārta*, 'pained'; *kartarī*, 'a knife', *mūrti*, 'form.'

GARTEDAḤ (25)

In the word *garta*, 'a hole,' *d* is substituted for *rt*: as, *gaḍḍo*.

GARDABHASAMMARDAVITARDIVICHHARDI
ṢURDASYA (26)

In the words *gardabha*, 'smell'; *sammarda*, 'trampling'; *vitardi*, 'a covered terrace'; *viśchhardi*, 'a fine building' (?), *d* is substituted for *rd*: as, *gaḍḍabo*, *sammadḍo*, *viadḍi*, *viśchbadḍi*.

TYATHYADYĀM CHACHHAJĀḤ (27)

ch, *chb*, *j*, are respectively substituted for *ty*, *thy*, *dy*: as,

[*ty*.] *nichchaṃ*, *pachchakkhaṃ*.

nitya, 'constant'; *pratyakṣa*, 'perceptible.'

[*thy*.] *rachchhā*, *nichchhā*, *pachchhaṃ*.

rathyā, 'a road'; *mithyā*, 'falsely'; *pathya*, 'proper' (?).

[*dy*.] *vijjā*, *vejjaṃ*.

vidyā, 'knowledge'; *vaidya*, 'medical.' (? doctor—Ed.)

DHYAHYORJHAḤ (28)

jb is substituted for *dhy* and *by*: as,

[*dhy.*] *majjham*, *ajjhāo*.

madhya, 'middle'; *adhyāya*, 'a chapter.'

[*by.*] *vajjhao*, *gujjhao*.

vāhyaka, 'external'; *guhyaka*, 'secret.'

SKASKAKṢĀM KHAḤ (29)

kb is substituted for *skk*, *sk*, and *ks*: as,

[*skk.*] *mukkkham*, *pokkkharo*.

muska, 'a heap,' (masc.); *puskara*, 'a lake.'

[*sk.*] *khando*, *khandho*.

skanda, 'skanda'; *skandha*, 'the shoulder.'

[*ks.*] *khado*, *jakkho*.

ksata, 'wounded', *yaksa*, 'a demigod.'

AKHYĀDIṢU CHHAḤ (30)

In *akshts*, etc., *chb* is substituted for *ks*: as,

achchhī, *lachchhī*, *chhunno*, *chhīram*, *chhuddho*, *uchchitto*, *sarichchham*, *uchchhū*, *uchchhā*, *chhāram*, *richchho*, *machchhuā*, *chhuam*, *chhuram*, *chhetthm*, *vachchho*, *dachchho*, *kuchchhī*.

akshi, 'the eye'; *laksmī*, 'beauty', *kshunna*, 'bruised', *ksīra*, 'milk', *ksubdha*, 'agitated', *utksipta*, 'tossed up'; *sadraksa*, 'like', *iksu*, 'the cane' [cf. i. 15]; *uksan*, 'an ox', *ksāra*, 'black salt'; *riksa*, 'a bear'; *maksikā*, 'a fly', *ksuta*, 'sneezing', *ksura*, 'a razor', *ksetra*, 'a field'; *vaksas*, 'the breast'; *daksa*, 'Daksa', *kuksi*, 'the belly', etc.

KṢAMĀVRKSANESU VĀ (31)

In the words *kṣamā*, 'patience'; *vrksa*, 'a tree', *ksana*, 'a moment, a feast,' *chb* is optionally substituted for *ks*: as, *chbāmā* or *khamā*; *vachchbo* or *rukkbo*; *chhanam*

or *khanam*. It should be observed⁴ that the *chb* is used in *vrkṣa* when *a* is substituted for *r* [*of.* 1. 32], and in *ksana* when it signifies 'a feast.'

ṢMAPAKṢMAVISMAYEṢU MHAḤ (32)

mb is substituted for *shm*, and also for the conjunct in the two words *paksman* and *vismaya*: thus,

gimho, *umhā*, *pamho*, *vimhao*.

grīśma, 'the hot season', *usman*, 'the hot season';

paksman, 'an eyelash'; *vismaya*, 'surprise.'

HNASNAṢṆAKSṆASNĀM NHAḤ (33)

nb is substituted for *hn*, *sn*, *śn*, *ksn*, and *śn*: thus,

[*hn*.] *vanhī*, *janhū*.

vahnī, 'fire', *jahnu*, 'Jahnu'.

[*śn*.] *Nhānam*, *panhudam*.

snāna, 'bathing', *prasnuta*, 'flowing.'

[*śn*] *vinhū*, *kanho*.

Viśnu, 'Viśnu', *kṛsna*, 'Kṛsna' [iii. 61].

[*ksn*.] *saṅham*, *tinham*.

ślaksna, 'small'; *tīksna*, 'sharp.'

[*śn*.] *panho*, *sinho*.

Praśna, 'a question', *śīśna*, 'penis.'

CHIHNENDHAḤ (34)

In the word *chibna*, 'a mark,' *ndb* is substituted for the conjunct: as, *chindham*.

SPASYA PHAḤ (35)

ph is substituted for *sp* as,

puppham, *sappham*, *nippphāo*.

⁴ Lassen (*Gymnosoph* p. 21) explains it in this sense as 'desideratum est, optatum, i.e., ā doctrinæ hujus conditoribus constitutum.' It is especially used to introduce an additional rule of a Commentator.

puspa, 'a flower', śaspa, 'young grass', nispāya, 'without water.'

SPASYA SARVATRA STHITASYA⁵ (36)

ph is substituted for *sp*, wherever it is found (that is, in the beginning or middle of a word): as,

phanso [cf. iv. 15], yhandanam.

sparśa, 'touch', spandana, 'a throbbing'.

SI CHA (37)

ss is also sometimes substituted for *sp*: as, *padissiddhī* for *pratisparddhin*, 'a rival' [cf. i. 2].

VĀSPE ASRUṆI HAḤ (38)

b is substituted for *sp* in the word *vāsṣa*, when it signifies, 'a tear': as *vāho*. Why do we specify this signification? When it signifies, 'hot vapour,' we must use *vappho* (in accordance with s 35).

KĀRṢĀPANE (39)

In the word *kārsāpana*, 'a certain weight,' *b* is substituted for the conjunct. as, *kāhāvano*

ŚCHATSAPSĀM CHHAḤ (40)

cbh is substituted for the conjuncts *śch*, *ts*, and *ps*. thus,

[*śch*.] pachchhimam, achchheram, [*ts*.] vachchho, vachchharo, [*ps*] lichchhā, juguchchhā.

paśchima, 'western', āścharya, 'wonderful'; vatsa, 'a calf', vatsara, 'a year', lipsā, 'desire' (? covetousness—Ed.), jugupsā, 'censure.'

VṚIṢCHIKE NCHHAḤ (41)

In the word *vriśchika*, 'a scorpion,' *nchb* is substituted for *śch*. as, *vinchhuo* (cf. i. 15)

⁵ Though all the MSS (Except W) read *Sarvatra sthitasya* it is not clear why the words are needed in this sūtra

NOTSUKOTSAVAYOḤ (42)

In the words *utsuka*, 'regretting,' and *utsava*, 'a feast,' the substitution of *chb* for *ts* (enjoined by s. 40) is forbidden : we have therefore *ussuo* and *ussavo* (by iii. 1, 50).

NMO MAḤ (43)

m is substituted for *nm*, although (by s. 2) *m* is properly elided when it is the second member of a conjunct : as, *jammo*, *vammaho*.

janman, 'birth'; *manmatha*, 'love'. [cf. ii. 39]

MNAJÑAPANCHĀŚATPANCHADĀSESU

NAḤ (44)

n is substituted for *mn* and *jn*, and for the conjunct in the words *panchāśat* and *panchodāsa* : as,

pajjunno, *janno*, *vinṇānam*, *pannāsā*, *pannaraho*.

pradyumna, 'Kāma'; *yajna*, 'a sacrifice'; *viññāna*, 'knowledge'; *panchāśat*, 'fifty', *panchadaśa*, 'fifteenth.'

TĀLAVṚNTE NTAḤ (45)

In the word *tālvurnta*, 'a fan,' *nt* is substituted for the conjunct : as, *tālvventaam*.

BHINDIPĀLE NDAḤ (46)

In the word *bhindiṣpāla*, 'a dart,' *nd* is substituted for the conjunct : as, *bhindiṣvālo*.

VIHVALE BHAHAU VĀ (47)

In the word *viḥvala*, 'agitated,' *bb* and *b* are optionally substituted for the conjunct : as, *vebbbalo*, *viḥolo* [for *e o* the first form see i. 12].

ĀTMANI PAḤ (48)

In the word *ātman*, 'self,' *p* is substituted for the conjunct : as, *appā*.

KMASYA (49)

p is substituted for the conjunct *km* : as, *ruppaṃ*, *ruppinī*.

rukma, 'gold', Rukminī, 'Laksmī.'

The Commentator remarks that this and the preceding sūtra (which might otherwise have been united) are separated, because the latter of the two (s. 49) is absolute, while the former (s. 48) is only partially applicable, as *ātman* admits of another form [as *attā*, by iii. 2, cf. var. lect v. 46] besides *appā*.

SESĀDEŚAYORDVITVAM ANĀDAU (50)

Wherever after performing an elision or substitution enjoined by a rule, a single consonant comes to represent a conjunct, this letter is always doubled, except in the beginning of a word.

As examples of such, after elision

bhutam, maggo.

bhukta, 'eaten' [the *k* elided by iii. 1], mārga, 'a path' [the *r* elided by iii. 3]

As examples of such, after substitution.

latthī, ditchī, hattho.

yasti, 'a stick', dṛisti, 'sight' [iii. 10]; hasta, 'the hand' [iii. 12]

Why do we except those which are at the beginning of a word? Compare such cases as,

khalam, khambho, thavao.

skhalita, 'fallen' [the *s* elided by iii. 1], stambha, 'a post' [iii. 14] stavaka 'a nosegay' [iii. 12].

VARGESU YUJAH PORVAH (51)

When the doubling enjoined by the previous sūtra takes place, whether in regard to the first or the second member of the conjunct, wherever the single representative is an aspirate (that is, the second or fourth letter of its class)*

6 The *Prākṛita Sarvasva* explains yuj 'Yug iti samānām dvitīyachaturthādīnam saṃjñā'

it is to be doubled by prefixing its own non-aspirate: in the case of the other letters, of course they themselves are their own duplicates.

Examples by elision:

vakkhānam, aggho, muchchhā, nijjharo, luddho, nibbharo, vyākhyāna, 'explanation', argha, 'oblation', murchhā, 'fainting', nijjhara, 'cascade', lubdha, 'greedy', nirbhara, 'excessive.' (P—Ed.)

Examples of substitution:

ditthī, lathī, vachchho, vipphariso, nitthāro, jakkho, lachchhī, atthī, puppham.

drsti, 'sight', yasti, 'a stick', vaksas, 'the breast' [cf. iv. 19], visparśa, 'touch', nistāra, 'crossing', yaksa, 'a demigod', laksmī, 'beauty' (P—Ed), asthi, 'a bone', puspa, 'a flower'.

NĪDADIṢU (52)

In the words *nīdā*, etc., the medial letter is doubled, although it is not a conjunct: as,

neddam [for the *e* see i. 19] sotram, pemmam, vāhit-tam, ujjuo, jannao, jovvanam

nīda, 'a nest', stota, 'a river', preman, 'affection' vyāhṛta, 'pronounced', tju, 'straight', Janaka, 'the name of a king', yauvana, 'youth'.

ĀMRATĀMRAYOR BAH (53)

In the words *āmra*, 'the mango', and *tāmra*, 'copper', *b* is employed in the doubling enjoined by sūtra 50* as *Ambam*, *tambam*.⁷

7 For this difficult sūtra of the Var Lect Four of the MSS of Vararuchi read *avvam*, etc., two seem to read as above, which is clearly supported by Hema-ch, the Prāk Sarvasva, Prāk. Sanjiv, and Sankṣ Sara. If it be correct, I suppose the successive changes are *amam* [by iii 3] then [by iii 50] *ammam*, but here s 53 interposes, and we have *ambam* or *amvam*. The only other way of explaining it seems to

NA RAHOḤ (54)

r and *b* are never doubled: as,

dhīraṃ, tūraṃ [iii. 18], jīhā [i. 17, iii. 3], vāho [iii. 38].

dhairya, 'firmness'; tūrya, 'a musical instrument'; jīhvā, 'a tongue'; vāṣpa, 'a tear'.

ĀNO JÑASYA (55)

When *jñ* is preceded by the preposition *ā*, its substitute *n* (by sūtra 44) is not doubled: as, ānā, āṇattī, for ājñā, ājñapti, 'an order'. Why, "when preceded by *ā*"? In *saṇṇā* for *sañjñā*, 'a name', the rule does not hold.⁸

[NA VINDUPARE] (56)

A letter, which immediately follows anusvāra, is not doubled: as, sankanto, sañhā, for sankrānta, 'gone'; sandhyā, 'twilight'. The *k* and *ḥ* would otherwise have been doubled by sūtra 3, 28, 50.

SAMĀSE VĀ. (57)

In a compound word, the doubling is optional, whether in the case of an elision or substitution: as,

naiggāmo or ṇaigāmo, kusumappaaro or kusumapaaro; devatthūi or devathūi, āṇālakkhambho or ānālakhambo.

nadīgrāma, 'a village by a river', kusumaprakara, 'a nosegay', devastuti, 'praise of the gods'; ālānastambha, 'an elephant's post' [for this, cf. iii. 14, and iv. 29].

SEVADIṢU CHA (58)

In the words *sevā*, etc., the doubling of the medial letter is also optional: as,

sevvā, sevā, ekkam, eam, ṇakkho, ṇaho; devvam,

be by reading *amvvaṃ*, i.e., the *v* is substituted for the *r* and then doubled.

⁸ This instance is not a good one, if the next sūt. be genuine, which forbids the doubling of the *n* after the anusv. of *sañ*. Probably this led to the var. lect., *vinnatti* = *viññapti*.

dāivam, asivvam, asivam, tellokkam, teloam, nihitto, nihio, tunhikko, tunhio, kanniāro, kaniāro, diggham, diham, rattī, rāī, dukkhio, duhio, asso, aso,⁹ issaro, īsaro, vissāso, vīsāso, nissāso, nīsāso, rassī, rasī, mitto, mio; pusso, puso,

sevā, 'service', eka, 'one', nakkha, 'a nail', daiva, 'fate', aśiva, 'unlucky', trailokya, 'the three worlds', nihita, 'entrusted', tūsnīka, 'silent', karnikāra, 'the tree so called', dīrgha, 'long', rātri, 'the night', dukkhita, 'wretched'(? Afflicted—Ed.); aśva, 'a-horse', īśvara, 'God', viśvāsa, 'confidence', niśvāsa, 'a sigh', raśmi, 'a ray', mitra, 'friendly', pushya, 'the eighth lunar asterism.'

The alternative can be considered in two ways, in words like *sevā*, there would have been no occasion for the doubling, except for this rule, in words like *dīrgha*, the doubling is already enjoined by other rules [e.g. iii. 3, and iii. 50], and therefore the option granted by this is required to dispense with their operation.¹⁰

VIPRAKARSAH (59)

This being an *adbhikāra* will be implied in the following sūtras. *yuktasya* still continues to be implied from s. 9. We are therefore to understand that the subject of the succeeding sūtras to the end of the section will be the separation [*viprakarssa*] of conjuncts.

KLISTASLIṢṬARATNAKRIYĀSĀRNGESU TATS- VARAVATPŌRVASYA (60)

In the words *klista*, etc., the conjunct consonants are divided, and the first consonant, which has no vowel of its

⁹ I should prefer *āso* [cf. i. 2] though the MSS and the Pr. Sanj have *aso*

¹⁰ For this rule, cf. Lass, pp. 275—7, who would explain some of the instances by the force of the accent

own, suffers vocalisation, and becomes sounded with the original vowel ¹¹ as,

kilittham, silittham, raanam, kīriā, sārango (or in its crude form 'sāranga'.)

klista, 'distressed', ślista, 'embraced,' ratna, 'a gem', kriyā, 'an action,' śārnga, 'horny.'

KRSṆE VĀ (61)

In the word *krsna*, the separation of the conjunct *śhn* is optional; in the case of separation, the vowel must be supplied as before, here, however, the option is definitely restricted, for the separation is imperative, when *krsna* means 'black,' as *kasano*, but is forbidden when it means "Visnu," as *kanho* [iii. 33].

IḤ SRIHRIKṚITAKLĀNTAKLEŚAMLĀNASVAPN- ASPARŚAHARSĀRHAGARHESU (62)

In the following words the conjunct is divided, and the first consonant suffers vocalisation as before, but the inserted vowel is *i*, and not the original vowel.

sirī, hirī, kīrīto, kilanto, kileso, mlānam, sivino, phariso, hariso, ariho, garīho

ścī, 'beauty', hrī, 'shame', kṛīta, 'bought', klānta, 'wearied', kleśa, 'distress', mlāna 'withered', svapna, 'sleep', sparśa, 'touch', harsa, 'joy', arha, 'worthy', garha, 'a censurer.'

AḤ KSHMĀSLĀGHAYOH (63)

In the words *kshamā*, 'the earth,' and *slāgha*, 'praise,' the conjunct is divided as before, but the first consonant is sounded with *a*. as, *khamā salabhā*

11 At the same time the new syllable so created is of course, subject to previous rules, and thus the first consonant is sometimes elided by *i*. Thus we have *ratna ratana* and then (by ii 2) *ranna*, and in s 65 *padmo paduma* and finally *paluma*

SNEHE VĀ (64)

In the word *sneha*, 'love', the division of the conjunct is optional, but when it does take place, the first consonant is sounded with *a*, as in the preceding sūtra: as, *saṇebo*, *ṇebo*. [For the second form, cf. iii. i.]

UḤ PADMATANVISAMEṢU (65)

In *padma*, 'a lotus,' and words like *tānvī* (fem. of *tanu*, 'slender,') such as *laghvī* (fem. of *laghu*, 'light') etc., the conjunct is divided, and the first consonant is sounded with *u* instead of the original vowel: as, *Paūmam*, *taṇuī*, *labuī*.

JYĀYĀMĪT (66)

In *jyā*, 'a bow-string,' the conjunct is divided, and the first consonant is sounded with *ī*, instead of the original vowel: as, *jīā*.

SECTION THE FOURTH

SANDHĀVACHĀMAJLOPAVIŚESĀ BAHULAM (1)

ach is here of course the *pratyāhāra*, or technical term for all the vowels. When vowels are in sandhi, or in a state of immediate conjunction, various kinds of vowels and elisions arise

1. Various kinds of vowels as,

jaunaadam, jaunāadam, naiṣṣotto, naiṣotto, vahumuham, vahūmuham, kannauram, kannaūram, 'iroveanā, siraveanā, piāpiām, piāpiam, siāsiam, siāsiam, savomuo, savomūo, saroruhām, saroruham.

yamunātata, 'the bank of the Jumnā', nadisrotas, 'the river-stream,' vadhūmukha, 'having a woman's face', 'karnapūra, 'the mimosa śrīṣa', śirovedanā, 'a pain in the head,' piṭāpīta, 'drunk and not drunk', sitāsita, 'white and black', saroruha, 'a lotus.'

2. Various kinds of elision as,

rāaūlam, rāulam, tuhaddham, tuhaaddham, mahaddham, mahaaddham, pāvadanam, pāavadanam [viii 51], kumbhāro, kumbhaāro, pavanuddhaam, pavanoddhaam.

rājakula, 'a royal family', tavārdhha, 'half of thee,' mamārdhha, 'half of me', pādapatana, 'prostration at any one's feet', kumbhakāra, 'a potter', pavanoddhata, 'tossed by the wind.'

When a conjunct consonant follows, it is always the first of the two meeting vowels which is elided (when there is any elision at all, which is not always required) From the use of *babula*, or 'variously,' in the sūtra, we conclude that these changes are in some cases absolute, in others they admit of different forms, hence, when other forms are met

KĀLAYASE YASYA VĀ (3)

In *kālāyasa*, 'iron,' *ya* is optionally elided : as, *Kālāsam*, *kālāasam*.

BHĀJANE JASYA (4)

In *bhājana*, 'a vessel,' *ja* is optionally elided : as, *bbānam*, *bbāanam*.

YĀVADĀDIṢU VASYA (5)

In the words *yāvat*, etc., *v* is optionally elided : as, *jā*, *jāva*; *tā*, *tāva*; *pārāo*, *pārāva*; *aṇuttanta* *aṇuvattanta*; *jīam*, *jīviam*; *eam*, *evvam*; *ea*, *evva*; *kualaam*, *kuvalaam*.

yāvat, 'how far'; *tāvat*, 'so far'; *pārāvata*, 'a dove'; *anuvartamāna*, 'following'; *jīvita*, 'life'; *evam*, *eva*, 'so'; *kuvalaya*, 'a blue lotus,' etc.

ANTYASYA HALAḤ (6)

The 'option' of the preceding sūtras ends here. A final consonant is always elided : as,

jaso [cf. iv. 18, 19], *ṇaḥam*, *saro*, *kammo*, *jāva*, *tāva*.
yāśas, 'glory'; *nabhas*, 'the sky'; *saras*, 'a lake'; *karman*, 'a deed'; *yāvat*, 'how far'; *tāvat*, 'so far.'

STRIYĀMĀT (7)

ā is substituted for the final consonant of a feminine word : as,

sariā, *paḍivaā*, *vāā*.

sarit, 'a river'; *pratipad*, 'the first day of a lunar fortnight'; *vāch*, 'speech'.

RO RĀ (8)

rā is substituted for a final *r*, in a feminine word : as, *dhurā*, *girā*.

dhur, 'the carriage-pole'; *gir*, 'speech'.

NA VIDYUTI (9)

ā is not substituted for the final letter of *vidyut*,

'lightning' (by s. 7), but although a feminine noun ending in a consonant, it follows sūtra 6, and becomes *viṣṇū*.

SARADO DAḤ (10)

da is substituted for the final *d* of *śarad*, 'autumn,' and thus we find *sarado* [for its gender, cf. S. 18].

DIKPRĀVRṢOS SAḤ (11)

Similarly *sa* is substituted for the final sibilant of *diś*, 'a region,' and *prāvrṣ*, 'the rainy season': as, *disā*, *pāṇso* (for the change in gender, cf. s. 18; *diś* continues feminine as before).²

MO VINDUḤ (12)

anusvāra is substituted for a final *m*: as, *acchbham*, *uacchbham*, *bhaddam*, *aggam*, etc.³

ACHI MASCHA (13)

When a vowel immediately follows, *m* may optionally remain, or, in other words, sandhi in this case is allowed: as, *phalam avabharat* or *phalamavabharat*, 'he gathers fruit'.

NAṆORHALI (14)

ansvāra is substituted for the dental and palatal nasals when a consonant follows, and so also is *m*⁴ (as we infer from the preceding sūt.): as,

an'so or *amso*, *kanso* or *kamso*, *vanchanīam* or *vamchanīam* *vinjho* or *vinjho*.

2 'id tantum valet regula, non dicendum esse *dikā* et *prāvrṣā*,' Lass Int

3 As this and the two following rules merely refer to Prākṛt orthography, they are of no importance in an English translation, and can hardly be understood, except by those who understand the original text.

4 There can be little doubt that this addition of Bhāmaha's is wrong, the Prāk. Sanj (though corrupt) is silent about it. Hemachandra's corresponding sūtra (i 24), is 'Naṇanano vyāḥṛane, Na ṇa ṇa na ivetejāri sthāne, vyāḥṛane pare, anusvāro bhavati.' In the ex *ansa* and *an'sa* Bhāmaha appears to consider the nasal as a dental, in consequence of the dental sibilant which follows it.

ansa, 'a part'; kansa, 'the name of a king'; vañchanīya, 'to be tricked'; vindhya 'the Vindhya mountains' (vinjha = vindhya,, by iii. 28).

VAKRĀDIṢU (15)

In *vakra*, etc. anusvāra is inserted as an augment: as, vankaṃ, tansaṃ, hansa, ansū,⁵ mansū, guṇṭhī, mantham, maṇansinī, dansanam, phansa, vaṇṇo, paidnsudam, anso, ahimunko.

vakra, 'crooked'; tryasra, 'a triangle'; hrasva, 'short'; aśru, 'a tear'; śmaśru, 'a beard'; gṛishṭi, 'a cow with one calf'; masta, 'the head'; manasvinī, 'a wise woman'; darśana, 'sight'; sparśa, 'touch'; varṇa, 'a colour'; pratiśruta, 'promised'; aśva, 'a horse'; abhimukta, 'released,' etc.

MĀNSĀDIṢU VĀ (16)

In such words as *mānsa*, etc., the use of anusvāra is optional: as,

mansam, māsam; kham, kaha; nūnam, nūṇa; taham, taḥ (vi. 7); āsum, āsu.⁶

mānsa, 'flesh'; katham, 'how'; nūnam, 'certainly'; tasmin, 'in that'; āsu, fem. loc. plural of *idaṃ*, 'this'.

There is no definite class of words, such as *mānsa*, etc.; but wherever, through fear of violating the metre, anusvāra is sometimes used and sometimes omitted, the Commentator wishes such a word to be considered as included in the class referred to.

YAYI TADVARGĀNTAḤ (17)

When any consonant immediately follows, except *b*

5 For this masculine form of *āśru*, cf. Williams' Śak. p. 165, where Boehtlingk's correction [Śak. p. 217] is adopted.

6 *āsum āsu* are conjectural. This sūtra is considered also to apply to the anusvāra, which is optionally added to the terminations of the instr. and loc. plural, and neuter nom. plur. etc. as, *vacchheṣu* or *-hi*, *vacchheṣu* or *-su*, *andī* or *-ḍim*.

and the sibilants (i.e., the *pratyābhāra yay*), Anusvāra' may optionally become the nasal of the class to which the letter belongs:] as, *saṅkā*, *saṅkho*, *aṅko*, *aṅgaṃ*, *sañcharāi*, *saṇḍho*, etc.; or we may use the option of the rule, and say *pankaṃ*, *vindū*, *sankā*, etc. Why do we use the *pratyābhāra yay* in the sūtra? That we may exclude *b* and the sibilants, as in *anso*, etc., where we can only use anusvāra.

NASĀNTAPRĀVRṬṢARADAḤ PUNSI (18)

Nouns ending in *n* and *s*, and the two words *prāvṛṣ* and *śarad*, are to be used in the masculine gender (the final *n* and *s* being elided by sūtr. 6): as,

kammo, *jammo*, *vammo*.

karman, 'a deed'; *janman*, 'birth'; *varman*, 'armour'.

jaso, *ramo*, *saro*.

yaśas, 'glory'; *tamas*, 'darkness'; *saras*, 'a lake'.

pāūso, *śarado*.

prāvṛṣ, 'the rainy season' [cf. iv. 11]; *śarad*, 'the autumn' [cf. iv. 10].

NA ŚIRONABHASĪ (19)

śīras, 'the head', and *nabhas*, 'the sky' (although both end in *s*), must not be used in the masculine (but in the neuter, as in Sanskrit), and thus we have *siraṃ* and *ṇabhaṃ*.

PRĪṢṬHĀKṢIPRAŚNAḤ STRIYAM VĀ (20)

The three words *prīṣṭha* 'the back'; *akṣi*, 'the eye'; and *praśna*, 'a question,' may be optionally used in the feminine gender: *puṣṭhī* or *puṣṭham*, *achchhī* or *achchham*, *paṇhā* or *paṇho*.

ODAVĀPAYOḤ (21)

o is optionally substituted for the prepositions *ava* and *apa*, when in composition: as.

ohāso or *avahāso*, *osāritaṃ* or *avasāritaṃ*.

avahāsa, 'laughter'; *apasārita*, 'gone out.'

TALTVAYOR DĀTTAṆĀU (22)

dā and *ttāṇa* are respectively substituted for the affixes *tal* and *tva* (which are used in Sanskrit to form abstract nouns): as,

pīṇadā, pīṇattaṇaṃ, mūḍhadā, mūḍhattaṇaṃ.

pīnatā, pīnatva. 'fatness'; mūḍhatā, mūḍhatva, 'folly.'

KTVA ŪNAH' (23)

uṇa is substituted for *ktvā* (the affix of the indeclinable past participle): as,

goheūṇa, soūṇa, kāūṇa, dāūṇa.

grihītvā, 'having seized'; śrutvā, 'having heard'; kṛtvā, 'having made'; datvā, 'having given.'

TRṆA IRAḤ ŚĪLE (24)

ira is substituted for the affix *trṇ*,⁸ signifying *śīla*, 'habits', or 'disposition': as,

bhamiro, hasiro.

bhramaṇaśīla or bhramitṛi, 'fond of wandering'; hasanaśīla or hasitṛi, 'fond of laughing.'

ĀLVILLOLLĀLAVANTENTĀ MATUPAḤ (25)

ālu, *illa*, *ulla*, *āla*, *oanta*,⁹ *inta* are substituted for *matup*, the affix signifying 'possession.'

īśālu, ṇiddālu; viārilla; mālāilla; viārulla; dhaṇāla, saddāla; dhaṇavanta, joṇavanta; rośāinta,¹⁰ pāṇāinta.

īrṣāvat, 'envious'; nidrāvat, 'sleepy'; vikācavat, 'changed' mālāvat, 'having a garland'; dhanavat, 'wealthy'; śābdavat,

7 The Pr. Sanj. gives this sūtra, as *ktvā tūnah*, and similarly the Sanksh. Sūtra, 180 [Lass. App. p. 47]; cf. Lass. Inst. p. 367. and *infra*, viii. 55.

8 Cf. Pān. iii. 2, 134 and 135.

9 Written *vanda* in Sak., Williams, p. 38. 1; cf. Boehtlingk, note p. 166.

10 Cf. Lass. pp. 289, 290.

'sounding', *yauvanavat*, 'youthful', *rosavat*, 'angry'; *prānavat*, 'alive.'

These various substitutes for *matup* must not be used indiscriminately, but with a due regard to the forms observed in classical authors

[Sometimes¹¹ we find *ā* instead of *matup*, and sometimes *manta* : as *banumā* or *banumanta* for *banumat*, 'the monkey-chief', others use the substitutes *illa* and *ulla* in the sense of the affixes technically called *śaisikāh* (cf. Pān. iv. 2, 92), as *purilla* for *paurastyā* (a derivative with the affix *tyak*, Pān. iv. 2, 98), 'produced in the east', *appulla* for *ātmiyā* (a derivative with the affix *chba*, Pān. iv. 2, 114) 'belonging to one's self'.

Instead of the pronouns *kims*, etc., in the sense of 'measure' (Pān. v., 2, 39), we should use *keddaha*, etc. : as, *keddaha*, *kettia*, *jeddaha*, *jettia*, *teddaha*, *tettia*, *eddaha*, *ettia*

kīyat, 'how much', *yāvat* (explained by Pāṇini as 'yat parimānam asya') 'as much as', *tāvat*, 'so much', *etāvat*, 'thus much.'

Others add *buttam* as a substitute for the affix *kṛstvas*, (Pān. v. 4, 17), but the present Commentator wishes this to be considered as a provincialism as, *saabuttam* for *śatakrstvas*, 'a hundred times', *sabassabuttam* for *sahasrakṛstvas*, 'a thousand times'

The affix *he* is also frequently added to a word without changing its meaning (the *h* being of course elided by 11 2). as *bbamaro*, or *bbamarao*, for *bbarama*, 'a bee'¹²]

¹¹ For this passage see App B

¹² See App B I have added the ex. (omitted in Vararuchi) from the Prāk Saṃj The word *he* as appears to be corrupt cf. the corresponding rules in Hemach and the Prāk Saṃj

VIDYUTPĪTĀBHYĀM LAḤ (26)

The affix *la* is used at the end of the words *vidyut*, 'lightning,' and *pīta*, 'yellow,' without altering their meaning: as, *viṣṣū* or *viṣṣulī*; *pīam* or *pīalam*.

[VRINDE VO RAḤ] (27)

In the word *vr̥nda*, 'a heap,' *r* is optionally used after the *v*, without altering its meaning: as, *vr̥ndam* or *vandam*.

KAREṆVĀM RAṆOH STHITIPARIVṚTTIḤ (28)

In the word *kareṇu*, 'a female elephant,' the *r* and *ṇ* are transposed: as, *kaṇerū*. From the express mention of the feminine, we infer that the rule does not hold in the masculine: as, *kareṇū*, 'a male elephant.'

ĀLANE LANOH (29)

In the word *ālāna*, 'an elephant's post,' the *l* and *n* are transposed (of course, as before, without their vowels): as *āṇālakhambo* for *ālānastambha* [cf. iii. 57].

VR̥HASPATAU VAHORBHAĀU (30)

In the word *vr̥haspati*, 'the regent of the planet Jupiter,' *bb* and *a* are respectively substituted for *v* and *b*: as, *bhaaspphāi* [cf. iii. 36.]

MALINĒ LINORILAU VĀ (31)

In the word *malina*, 'dirty,' *i* and *l* are optionally substituted for *li* and *n* respectively: as, *maīlam* or *malīnam*.

GR̥HE GHARO'PATAU (32)

ghara is used in the sense of *gr̥ha*, 'a house,' except when it is followed by *pati*, 'a master:' as *gharam*, 'a house.' 'Why do we make this exception?' Because we have *gr̥hapati*, 'a householder.'

DĀDHĀDAYO BAHULAM (33)

The class of words called *dāḍbhā*, etc., are irregularly used instead of the class *danṣṭrā*, etc.: as,

dādihā, danstrā, 'a tooth', enhim, idanīm, 'now', dhīā¹³ or dhūdā, duhitā, 'a daughter', chātulīam, chāturya, 'dexterity', mandūro, mandūro, mandūka, 'a frog', ghare nihitam [iv. 32], grhe nihitam, 'deposited in the house', kandotto,¹⁴ utpala, 'a blue lotus', golā, godāvarī, 'the river Godāvarī', nīdālam,¹⁵ lalāta, 'the forehead', bhumaā, bhū, 'the earth', veluriam, vaidūrya, 'lapis lazuli', avahovāsam, ubhayapārśva, 'both sides', māindo or māando,¹⁶ chūta, 'a mango tree'

The word *ādi* in the sūtra is used in the sense of 'similitude' or 'class', therefore all words of common speech may be considered as comprehended under this rule, which are used by convention in different provinces¹⁷

13 *dhīā* is a Sans. word see Lex. cf. also Hindust. *unīā*

14 Cf. Sans. *landota*

15 Cf. Sans. *nīdā*

16 Cf. Sans. *māinda*

17 As might be expected the MSS. of "every" have several of the Prakrits of this class cf. var. loc.

SECTION THE FIFTH

ON DECLENSION

ATA OTSOH (1)

o is substituted for *su*, the affix of the nom. sing., after a word ending in *a*: as,

vachchho, *vasaho*, *puriso*.

vrksas, 'a tree', *vrīśabhas*, 'a bull', *purusas*, 'a man.'

[The *a* is considered to be elided by iv. 1¹]

JASASORLOPAH (2)

jas and *śas*, the affixes of the nom. and acc. plural are elided after words ending in *a*: ac *vachchbā śobhanti* for *vrīksāb śobbhante*, 'The trees are beautiful.' Here the vowel *a* is lengthened by sūtra 11, and then the affix *jas* is elided *Vachchhe nīachchbaha* for *vrīksān nīyachchbata*,² 'Bring the trees' Here the final *a* becomes *e* by sūt. 12, and then the affix *śas* is elided

ATO'MAH³ (3)

The *a* of *am*, the affix of the accusative singular, is elided after words ending in *a*. as, *vachchham pekkhāi*, for *vrīksam preksate*, 'He sees a tree.' For the anusvāra, see iv. 12

TAMORṆAH (4)

After words ending in *a*, *na* is substituted for *tā* and *ām*, the affixes of the instrumental singular, and the genitive

1 So the Prāk. Sanj., cf. the addition in D noticed in the Var. Lect.

2 Such is the interpr. of the MSS., but cf. viii. 69, *Infra*

3 The sign ṣ is accidentally omitted in the sūtra as printed in the text.

plural: as, *vachchheṇa*, *vachchbhāṇa*,⁴ for *vr̥kṣeṇa*, 'by a tree,' *vr̥kṣāṇām*, 'of trees.' The *e* of the former word is caused by sūt. 12; the long vowel of the latter by sūt. 11.

BHISO HIM (5)

biṃ is substituted for *bhis*, the affix of the instrumental plural, after words ending in *a*: as *vachchbebiṃ* for *vr̥kṣais*, 'by trees'. For the insertion of *e*, see sūt. 12.

NASERĀDODUHAYAḤ (6)

After words ending in *a*, *ā do du bi* are severally substituted for *nas*, the affix of the ablative sing.: as, *vachchbā*, *vachchbādo*, *vachchbādū*, *vachchbābi*. For the long vowel of the penultimate in the last three forms, see sūt. 11; and for the first form, see sūt. 13.

BHYASO HINTO SUNTO (7)

After words ending in *a*, *hinto* and *sunto* are substituted for *bhyas*, the affix of the ablative plural: as, *vachchbāhinto*, *vachchbāsunto*. For the long vowel of the antepenult., the commentary refers us to the *cha*, or 'and', in sūt. 12.⁵

SSO NASAḤ (8)

After words ending in *a*, *ssa* is substituted for *nas*, the affix of the genitive sing.: as, *vachchbassa*.

4 The MSS write *vachchhāṇa*, *vachchhāṇam* indifferently, the final anusvāra in these and similar forms being considered optional by iv 16.

5 Bhāmaha does not recognise the forms with *e*, as *vachchhehinto*, *vachchhesunto*, but it seems plain from this very artifice of the *cha*, that such forms are correct. cf. *infra*, notes v 12, vi 62, and Lass. p 310. Hema-chandra expressly gives a sūtra, 'bhyasi sū' with comm. 'bhyasiḥste pare ato dirgho vā bhavati, *vachchhinto*, *vachchhehinto*,' etc., and so does the Prāk. Sarvaśva. For the difference of meaning between the two forms, see Lass. p 310, '*hinto* causam significat, & qui procedit effectus, *sunto* indicat unde proficiscaris.'

NEREMMĪ (9)

After words ending in *a*, *e* and *mmi* are substituted for *ni*, the affix of the locative sing.: as, *Vachchhe*, *vachchhammi*. For the elision of the final *a* in *vechchhe*, we are referred to sūt. 13.

SUPAḤ SUḤ (10)

After words ending in *a*, *su* is substituted for *sup*, the affix of the loc. plural: as, *vachchhesu*. For the *e*, we are referred to sūt. 12.

JAŚSASŌASYĀMSU DIRGHAḤ (11)

For the final *a* of these nouns, *ā* is substituted before the affixes of the nom. and acc. plural, the ablative singular and the genitive plural: as, *vachchbā sobanti*, 'the trees are beautiful' [for the elision of *jas*, see sūt. 2];⁶ *vachchbādo*, *vachchbadū*, *vachchbāhi* for *ṽkṣāt* [see sūt. 6]; *vachchbāṇa* for *ṽkṣāṇām* [see sūt. 4].

ECHA SUPYANĪNASOḤ (12)

e is substituted for this final *a*, before all the case-affixes except those of the loc. and gen. (*ni* and *nas*);⁷ and from the *cha* in the rule we conclude that the long vowel also may be used; as *vachchhe pekḥbaba*, 'behold the trees' [for the elision of *śas*, see sūt. 2]; *vachchheṇa* for *ṽkṣeṇa* [see sūt. 4]; *vachchhehiṃ* [sūt. 5]; *vachchhesu* [sūt. 10]. But the long vowel also may be used: as, *vachchbābinto*, *vachchbāsunto* [sūt. 7].

'Why do we except the affixes of the loc. and gen.

6 The Comm. gives no ex. of the acc. plural. It should be *vachchhā*. The usual form is *vachchhe*; cf. S. 12.

7 All the grammarians agree that *sup* is here the *pratyāhāra* of all the case-affixes (formed from *su*, the first aff., and the *p* of *sup*, the last), and the Prāk. Sanj. and Prāk. Sarvasva refer hither *vachchhehinto*, etc.; cf. S. 7, note.

sing' ? Because in *vachchhammi* [sūt. 9] and *vachchbassa* [sūt. 8], the short vowel is retained.

KVACHIDÑASIÑYORLOPAḤ (13)

When *nasi* and *ni*, the affixes of the abl. and loc. sing., follow, in certain cases the final *a* of the noun is elided: as, *vachchbā* [sūt. 6], *vachchbe* [sūt. 9], (that is, in this form of the abl. we elide the final *a* of *vachchba* to avoid the necessity of lengthening it by sūt. 11; and similarly in this form of the loc. we elide it to avoid such a word as *vachchbae*. In *vachchbhādo*, etc., and *vachchhammi* we see the opposite; cf. also vi 61)

IDUTOḤ ŚASO NO (14)

In nouns ending in *i* and *u*, *no* is substituted for *śas*, the affix of the acc. plural: as, *aggino*, *vāuno*, for *agnin*, 'fires', *vāyūn*, 'winds'.

NASO VĀ (15)

In nouns ending in *i* and *u*, *no* is optionally substituted for *nas*, the affix of the gen. sing.: as, *aggino* or *aggissa*, *vāuno* or *vāussa* (for *ssa*, see sūt. 8).

JASASCHA O YOTVAM (16)

In these nouns, *o* is substituted for *jas*, the affix of the nom. plur., and *i* and *ū*⁸ for the final *i* and *u*. From the use of the *cha* in the sūtra we infer that *no* is also used as well as *o* as *aggio*, *vāūo*, or *aggino*, *vāuno*.

TĀ NĀ (17)

In these nouns *nā* is substituted for *tā*, the affix of the instrumental sing.: as, *agginā*, *vāunnā*

8 The *iā* in the Comm., which is added in the margin in some MSS to the sūt. must only mean here *iyavasthitavibhāḥ* [cf. iii 61], i.e., when *o* is used. *i* and *ū* must precede it, but not in the case of *no*. cf. Lau p 107

SUBHISSUPSU DIRGHAḤ (18)

When *su*, *bhis*, and *sup*, the affixes of the nom. sing., instr. plur., and loc. plur. follow, the final *i* or *u* of these nouns is exchanged for its long vowel: as, *aggī*, *vāī*, *aggībim vāībim*, *aggīsu*, *vāīsu*.

STRIYĀM ŚASA UDOTAḤ (19)

In feminine nouns, *i* and *o* are substituted for *śas*, the affix of the acc. plural: as,

mālāū, *mālāo*, *naīu*, *naīo*, *vahūu*, *vahūo*.

mālāh, 'garlands', *nadīh*, 'rivers', *vadhūh*, 'wives.'

{JASO VĀ} (20)

In feminine nouns, *i* and *o* are optionally substituted for *jas*, the affix of the nom. plural, in the alternative these follow the rule of nouns in *a*: as *mālāo*, *malāīi*, and also *mālā* (by s. 2)⁹

AMI HRASVAḤ (21)

In feminine nouns the final long vowel is shortened before *am*, the affix of the acc. sing. as,

Mālam, *naīm*, *vahum*.

TĀNASNĪNĀMIDEDADĀTAḤ (22)

In feminine nouns, *i*, *e*, *a*, *ā* are substituted for *tā*, *nas*, *nī*, the affixes of the instr., gen and loc. sing.: as,

naī, *naīe*, *naīa* *naīā*, any one of which four forms represents 'by,' 'of' or 'in' 'a river.'

NĀTO 'DĀTAU (23)

In the case of feminine nouns ending in *ā*, two of the above substitutions *a* and *ā* do not take place, that is, the legitimate influence of the preceding sūtra is here prohibited: as,

mālāi, *mālāe* (not *mālāa*, *mālāā*.) 'by,' 'of,' or 'in' 'a garland.'

⁹ For *mālā*, cf. Lass, p. 307, note 2, and Bochtel Sak, p. 150 on *daamānā* (Williams' ed. p. 6, cf. also p. 165, 3)

ĀDITAŪ BAHULAM (24)

In feminine words ending in *ā*, *ā* and *ī* are irregularly interchanged as the final letter: as,

sahamāṇā, sahamāṇī; haladdā, haladdī; suppaṇahā, suppaṇahī; chhābā, chhāhī.

Sahamānā, 'enduring'; haridrā, 'turmeric' [i. 13]; Sūrpanakhā, 'Rāvaṇa's sister'; chhāyā, 'shade' [ii. 18].¹⁰

NA NAPUNSAKE (25)

The final vowel is not lengthened in the nominative sing. of a neuter noun (in nouns ending in *a* there is no rule which would enjoin it; but those ending in *i* and *u*, but for this prohibition, might have come within the range of sūt. 18): as,

dahim, mahum, havim.

dadhi, 'curdled milk'; madhu, 'honey'; havis, 'ghee'

IJJAŚSASORDĪRGASCHA (26)

In neuter nouns, *i* is substituted for *ja*s and *śa*s, the affixes of the nom. and acc. plural, and the preceding vowel is lengthened: as,

vaṇāi, dahī, mahūi.¹¹

NĀMANTRAṆE SĀVOTVADĪRGHAVINDA VAḤ (27)

When the nom. sing. is used in the vocative (this being considered by Sanskrit grammarians as only a modification of the nominative), neither the *o* of sūt. 1, nor the long

10 The Prāk. Sanjiv. explains this sūt. thus: 'stṛlinge vartamānāḥ prātipadikāḥ ā 1 ityetau pratyeṣam bhavataḥ; kṛi kṛi (kayā, karyāḥ, karyāṇ 13); jṛi, jṛi (yayā, yasyāḥ, yasyāṇ 13); etc. The MS. D has these ex. as genitives (cf. Var. Lect.) added to those given by the other MSS. For kṛi, etc., cf. vi. 6. This explanation is much more probable than Bhāmaha's.

11 The more common forms are *vanāim*, etc., the nasal being added by iv. 16.

vowel of sūt. 18, nor the anusvāra of sūt. 30, are allowed: as,

he vachchha, 'O tree', he aggi, 'O fire', he vāu, 'O wind', he vana,¹² 'O forest', he dahi, 'O curdled milk', he mahu, 'O honey.'

STRIYAMĀTA ET (28)

In the vocative of feminine nouns, *e* is substituted for *ā* before the affix *su*: as, he māle, 'O garland.' The Commentator adds that *su* is elided by iv. 6, which enjoins the elision of every final consonant (the indicative vowel of *su* is dropped by Panini, 1. 3. 2, and therefore the *s* of *māles* comes under iv. 6).

IDŪTOR HRASVAḤ (29)

A final *ī* or *ū* is shortened in the vocative: as, he nai, 'O river', he vahu, 'O wife'

SORVINDURNAPUNSAKE (30)

In neuter nouns, anusvāra is substituted for the 'affix' of the noun sing. as,

vanam, dahim, mahum

RITA ĀRAḤ SUPĪ (31)

In words ending in *r*, *āra* is substituted for *r*, before all case-affixes (the *pratyahāra sup*), as,

bhattāro, 'a husband', bhattārena, 'by a husband,' etc.

MĀTURĀT (32)

Ā is substituted for the *r* of *mātr*, 'a mother,' and the word is then declined like other feminines in *ā*: as,

māā, māam, māāe [sūt. 23].

UR JAŚSASTĀNASSUPSU VĀ (33)

u is optionally substituted for a final *r*, before the affixes

of the nom. and acc. plural, the instr. and gen. singular, and the loc. plural, (that is, in these cases, words ending in *ṛ* become subject to the same rules as those ending originally in *u*): as,

bhattuṇo [s. 14 and 16], *bhattuṇā* [s. 17], *bhattuṇo* [s. 15], and *bhattūsu* [s. 18].

The forms with *āra* substituted for *ṛ* [by s. 31] are also used: as,

bhattārā, *bhattāre*, *bhattāreṇa*, etc.

PITRBHRĀTRJAMĀTRNĀMARAH (34)

In the words *pitṛ*, 'a father', *bhrātr*, 'a brother,' *jāmātr* 'a son-in-law,' *ara* is substituted for *ṛ*, before the case-affixes (*āra* is therefore forbidden): as,

piaram, *piareṇa*; *bhāaram*, *bhāareṇa*, *jāmāaram*, *jāmāareṇa*.

ĀCHA SAO (35)

In these words (*pitṛ*, etc.) *ā* is substituted for *ṛ*, before *sa*, the affix of the nom. sing.; and from the *cha* in the sūtra we infer that *ara* is also used: as,

piā, *piaro*; *bhāā*, *bhāaro*, *jāmāā*, *jāmāaro*¹³

ĀTMANO 'PPĀṆO VĀ (45)

appāna is optionally substituted for the word *ātman*. 'self': as,

appāno, *appā*. [For the latter form, see III. 48].

13 The long list of sūtras on *adjan* which are inserted here in three MSS. are omitted in the translation, as there can be little doubt that they formed no part of the original text of Vararuchi. They are found in the Sanskrit Sūtra (cf. Lenz p. 315, note) and the Prāk. Samj., but their diffuse phraseology is very different to Vararuchi's usual style.

BRAHMĀDYĀ ĀTMAVAT (47)

The words *brahma*, etc., are properly declined like *ātman*: as,

vamhā, vamhāno, juvā, juvāṇo; addhā, addhāṇo.

Brahman, 'Brahmā', yuvan, 'a youth'; adhvan, 'a path.' Other similar instances are to be determined in conformity with the examples given.¹⁴

14 For some further rules on Declension: see vi. 60-64.

SECTION THE SIXTH

ON PRONOUNS, ETC

SARVĀDERJASA ETVAM (1)

jas, the affix of the nom. plural, becomes *e* when it follows the class of words called *sarvāds* as,

savve, je, te, ke, kadare.

sarve, 'all', ye, 'who' te, 'they', ke, 'who?', katare, 'which of two'.¹

NEH SSIMMMITTHĀH (2)

ssim, *mmi*, *ttba* are substituted for *ni*, the affix of the loc. sing., when following a pronoun as,

savvassim, savvammi, savvattha, iarassim, iarammi, iarattha.

sarvasmin, 'in all', itarasmim, 'in another'.²

IDAMETATKIMYATTADBHYASTĀ INĀ VĀ (3)

inā is optionally substituted for *tā*, the affix of the instr. sing., after *idam*, 'this', *etat*, 'this', *kim*, 'what?' *yat*, 'what', *tat*, 'that': as,

iminā, edinā, kinā, jinā, tinā, or, imena, edena, kena, jena, tena.

ĀMA ESIM (4)

esim is optionally substituted for *am*, the affix of the gen. plur., after the above words *idam*, etc. as,

imesim or imāna edesim or edāna, kesim or kāna, jesim or jāna, tesim or tāna.³

1 Vararuchi in this short sketch of pronouns, confines himself to their peculiar inflexions and for the most part assumes the rules of Sect v

2 *imassim* (cf sūt 15) is used as loc. fem in Sak [Will p. 36, 7].

3 *esim* is used in the fem as well as the masc. cf Hema-ch.

KIMYATTADBHYO ņASA ĀSAḤ (5)

āsa is optionally substituted for *nas*, the affix of the gen sing., after the pronouns *kṣm*, *yat*, *tat*: as, *kāsa* or *kassa*, *jāsa* or *jassa*, *tāsa* or *tassa*.

IDBHYAḤ SSĀ SE (6)

ssā and *se* are substituted for *nas*, after the above pronouns, when they are declined like nouns ending in *s* (i.e., from feminine roots of the form *kṣ*, *ṣ*, *tṣ*). as,

kissā, *kīse*, *kīā*, *kīe*, *kīa*, *kii*. 'of what woman?', *jissā*, *jīse*, *jīā*, *jīe*, *jīa*, *jīi*, 'of what woman', *tissā*, *tīse*, *tīā*, *tīe*, *tīa* *tīi*, 'of that woman' * [For the other forms given, see v 22].

ņERHIM (7)

him is optionally substituted for *ni* (the affix of the loc. sing.) after *kṣm*, *yat*, *tat*. as,

kahim, *kassim*, *kammi*, *kattha* [cf. v. 2]; *jahim*, *jassim*, *jammi*, *jattha*, *tahim*, *tassim*, *tammi*, *tattha*.

ĀHE IĀ KĀLE (8)

Instead of *ni* in the sense of time [cf. Pāṇ , v. 3, 15], *āhe* and *iā* are optionally substituted after the above pronouns as,

kahe, *jāhe*, *tahe*, *kāia* *jāia*, *taīā*, and also the forms (in vi 7) *kahim*, etc.

kadā, 'when', *yadā*, 'since', *tadā* 'then'.

TTO DO NASEḤ (9)

Instead of *nasi*, the affix of the abl sing., *tto* and *do* are substituted after the above pronouns. as,

katto, *kado*, *jatto* *jado*, *tatto*, *tado*

* These refer to the feminine gen sing., and correspond to the Sans *karyāḥ*, etc. See, Lass, p 322, and the Sanksh Sāra quoted there. It is singular that W adds *striyām* in the Sūtra.

kasmāt, from what?', yasmāt, 'from which'; tasmāt, 'from that'.

TADA OŚCHA (10)

Instead of *nasī*, after the pronoun *tat*, *o* is optionally substituted: as, *to*, as well as *tatto* and *tado* (the final *t* is dropped by iv. 6, and the *a* is elided before *o* by iv. 1).

ÑASĀ SE (11)

The option allowed in the preceding sūtra still continues. *se* is optionally substituted for the pronoun *tat*, together with *nas*, the affix of the gen. sing., in the alternative, it follows previous rules as, *se*, *tāsa*, and *tassa* [vi. 5].⁵

ĀMĀ SIM (12)

sim is optionally substituted for the pronoun *tat*, together with *aṃ*, the affix of the gen. plur.: thus, instead of *tesāṃ* and *tāsāṃ*, we have *sim* or *tāṇa*, and also (by vi. 4) *tesim*.

KIMAH KAḤ (13)

ka is substituted for the pronoun *kim*, when followed by the affixes of declension: as, nom. sing., *ko*, nom. plur., *ke*, instr. sing. *kena*, instr. plur., *keḥim*.

IDAMA IMAḤ (14)

Similarly *ima* is substituted for the pronoun *idam*: as, *imo*, *ime*, *imena*, *imeḥim*

SSASSIMORADVĀ (15)

a is optionally substituted for *idam*, 'this', when followed by *ssa* and *ssim*, the Prakrit affixes of the gen

⁵ *se* is used in the three genders. Hema ch joins sūtras 11, 12 in one as follows "vedaṃtadetado naṣaṃbhyāṃ acsimaṃ—idaṃ tad etad ityeteṣāṃ sthāne naṣāmbhyāṃ saha yathāsankhyaṃ se sim ityādeṣaṃ vā bhavataḥ," with examples. *se*, *asya*, *tasya*, *tasyāṃ*, etc., *sim*, *esḥim*, *tesḥim*, *tīsḥim*, etc

and loc. sing. [v. 8, vi. 2] : as, *assa* or *imassa*, *assim* or *imessim*.

ÑERDENA HAḤ (16)

ha is optionally substituted for *ni*, the loc. sing. affix, together with the *da* in *idam*. as, *iba* In the case of its not being so substituted we have (by previous rules), *assim*, *imassim*, *imammi*.

NA TTHAḤ (17)

The form *ttha* is not used as a substitute for *ni*, when it follows *idam*, and thus sūt. 2 is so far restricted from applying to his pronoun.

NAPUNSAKE SVAMORIDAMIṆAMIṆAMO (18)

Instead of *idam* in the neuter gender, together with *su* and *am*, the affixes of the nom. and acc. sing., we have the three forms, *idam*, *inam*, and *inamo*.⁶

ETADAḤ SĀVOTVAM VĀ (19)

When the pronoun *etad* is followed by the nom. sing. affix *su*, the substitution of *o* for *su* (which by v. 1 is universal) is optional. as, *esa* or *eso*, for *esa*, 'this.'

TTO NASEḤ (20)

Instead of *nasi*, the affix of the abl. sing., when it follows *etad*, *tto* is substituted, the *ta* being elided by sūt. 2 : as,

etto. (We have also the regular forms *edādo*, *edādu*, *edāhi*.)

etasmāt, 'from this'.

TTOTTHAYOSTALOPAḤ (21)

When the affixes *tto* [s. 20], and *ttha* [s. 2] follow, the *ta* of *etad* is dropped : as,

⁶ Hema-ch also gives *inamo*.

etto, 'from this', ettha, 'in this' (the final *d* having been dropped by iv. 6).

TADETADOḤ SAḤ SĀVANAPUNSAKE (22)

s is substituted for the *t* of *tad* and *etad* in the masc. and fem., before *su*, the affix of the nom. sing. as, so *puriso*, 'this man', *sā mahilā*, 'this woman', similarly *esa* [s. 19], *eso*, *esā*.

'Why do we specify *su*?' Because it does not hold in the nom. plur., *ede*, *te*, , or the acc. sing. *edam*, *tam*. 'Why do we exclude the neuter?' Because we say *tam*, *edam*, for *tad*, *etad* in the neuter nom. sing.

ADASO DO MUḤ (23)

mu is substituted for the *da* of the pronoun *adas*, before the case affixes (the final *s* being already dropped by iv. 6), and the word is then declined like a noun ending in *u*. as, *amū puriso*, 'that man', *amū mahilā*, 'that woman', *amūo purisā*, 'these men', *amūo mahilāo*, 'these women', *amum vanam*, 'this forest', *amūim vanāim*, 'these forests.'

HASCHA SAU (24)

ba also is substituted for the *da* of *adas*, before the affix of the nom. sing. : as,

aha puriso, *aha mahilā*, *aha vanam*

This *ba* does not admit *o*, *ā* or *anusvāra*, and therefore remains the same in the three genders.

PADASYA (25)

This sūtra will exercise *adbikāra* [cf. i. 1]. The various rules which we shall go through in order, are to be understood as supplying substitutes for a *pada*, or word ending with a case-affix, that is, they will not supply substitutes for the case-affixes themselves, nor for a part of the base to which these may be added, but they are to supply substitutes for the whole word, base and affix together.

The *adhiṣkāra* of this sūtra will extend until a *śabda* is enjoined (or crude form in contradistinction to a *padā*) which we shall certify, when it occurs

YUSMADASTAM TUMAM (26)

The affix *su* is repeated from s. 24. *tam* and *tumam* are substituted for the pada *yusmad*, 'you', when followed by *su*, the affix of the nom. sing.* as *tam*, *tumam*, 'you.'

TUMCHĀMI (27)

For the pada *yusmad*, when followed by *am*, the affix of the acc. sing., *tum* is optionally substituted, and, from the use of *cha* in the sūtra, we conclude that *tumam* also may be used. as, *tum*, *tumam*, 'thee'.

TUJJHE TUMHE JASI (28)

For the pada *yusmad*, followed by *jas*, the affix of the nom. plur., *tujjhe* and *tumhe* are substituted: as, *tujjhe*, *tumhe*, 'ye'.

VOCHA ŚASI (29)

For the pada *yusmad* followed by *śas*, the affix of the acc. plur., *vo* is substituted, and from the *cha* of the sūtra we conclude that *tujjhe* and *tumhe* may also be used. as, *vo*, *tujjhe*, *tumhe*, 'you'.

TĀNYOS TAI TAE TUMAE TUME (30)

For the pada *yusmad* followed by *tā* and *ni*, the affixes of the instr. and loc. sing., *tai*, *tae*, *tumae* and *tume* are substituted as, *tai*, *tae*, *tumae*, *tume*, 'by thee,' or, 'in thee'.

NASI TUMOTUHHATUJJHATUMHATUMMĀH (31)

For the pada *yusmad* followed by *nas*, the affix of the gen. sing., the following are substituted. *tumo*, *tuba*, *tujjha*, *tumba*, *tumma*, 'of thee'.

ANI CHA TE DE (32)

For the pada *yusmad*, followed by *ān*,⁷ the affix of the

7 This is the affix of the instr. sing. in the terminology of the eastern

instr. sing., and also by *ñas*, the affix of the gen. sing. (which we infer from the use of *cha* in the sūtra), *te* and *de* are substituted: as, *te*, *de*, 'by thee,' and 'of thee'.

TUMĀI CHA (33)

For the pada *yusmad* followed by *ān*, the affix of the instr. sing., *tumāi* also is substituted: as, *tumāi*, 'by thee'.

TUJJHEHIṀ TVMHEHIṀ TUMMEHIṀ BHISI (34)

For the pada *yusmad* followed by *bhis*, the affix of the instr. plur., these are substituted: *tujjhehiṀ*, *tumhehiṀ*, *tummehiṀ*, 'by you'.

NASAḌ TATTO TAITTO TUMĀDO TUMĀDU TVMĀHI (35)

For the pada *yusmad*, followed by *nas*, the affix of the abl. sing., *tatto*, etc., are substituted: as, *tatto*, *taitto*, *tumādo*, *tumādu*, *tumāhi*, 'from thee'.

TUMHĀHINTO TUMHĀSUNTO BHYASI (36)

For the pada *yusmad* followed by *bhyas*, the affix of the abl. plur., *tumbāhinto* and *tumbāsunto* are substituted: as, *tumbāhinto*, *tumbāsunto*, 'from you'.

VO BHE TUJJHĀṆAM TUMHĀṆAMĀMI (37)

For the pada *yusmad* followed by *ām*, the affix of the gen. plur., *vo*, etc. are substituted, as, *vo*, *bhe*, *tujjhānam*, *tumbhānam*, 'of you'.

NAŪ TUMAMMI (38)

For the pada *yusmad* followed by *ni*, the affix of the loc. sing., *tumammi* is substituted. as, *Tumammi*, 'in thee.' By sūt. 30, we have also the four forms, *taī*, *tae*, *tumae*, *tume*.

TUJJHESU TUMHESU SUPI (39)

For the pada *yusmad* followed by *sup*, the affix of the loc. plur., *tujjhesu* and *tumhesu* are substituted: as, *tujjhesu*, *tumhesu*, 'in you.'

ASMADO HAMAHAAM SAÜ (40)

For the pada *asmad*, 'I', followed by the affix *su*, *ham*, *abam*, *abam* are substituted, as, *ham*, *abam*, *abam*, 'I.'

AHAMMIRAMICHA (41)

For the pada *asmad* followed by the affix *am*, *ahammi* is substituted, and from the *cha* of the sūtra we infer that it may also be similarly substituted for the nom.: as, *ahammi*, 'I,' or 'me.'

MAM MAMAM (42)

am is repeated from sūt. 41. For the pada *asmad*, followed by the affix *am*, *mam* and *mamam* are substituted: as, *mam*, *mamam*, 'me.'

AMHE JĀSSASOH (43)

For the pada *asmad*, followed by the affixes *jas* and *sas*, *amhe* is substituted: as, *amhe*, 'we,' or 'us.'

ŃO SASI (44)

For the pada *asmad* followed by the affix *śas*, *ño*⁸ is substituted: as, *ño*, 'us.'

ĀŃI ME MAMAI (45)

For the pada *asmad* followed by the affix *āñi* [cf. sūt. 32], *me* and *mamāi* are substituted: as, *me*, *mamāi*, 'by me.'

8 The MSS [cf. Var. Lect.] generally read *ne*, but as they all have, so, in S 29, it is probably an error; at the same time it would be well for future editors of the plays to mark whether *ne* occurs in the MSS. All the MSS. of Vararuchi give *no* in the gen. plur. (if my emendation of vi. 51 be correct), but it is singular that Hema-ch there gives both *ne* and *ño*.

ṆAU CHA MAI MAE (46)

For the pada *asmad* followed by the affix *ñi*, *mai* and *mae* are substituted (and also when followed by the affix *āñ*, as we infer from the use of *cha* in the sūtra): as, *mai* *mae*, 'in me,' or 'by me.'

AMHEHIM BHISI (47)

For the pada *asmad* followed by the affix *bhis*, *ambehim* is substituted: as, *ambehim*, 'by us.'

MATTO MAITTO MAMĀDO MAMĀDU MAM-
ĀHI ṆASAŪ (48)

For the pada *asmad* followed by the affix *ñasi*, *matto*, etc. are substituted: as, *matto*, *maitto*, *mamādu*, *mamāhi*, 'from me.'

AMHĀHINTO AMHĀSUNTO BHYASI (49)

For the pada *asmad* followed by the affix *bhyas*, *ambābinto* and *ambāsunto* are substituted: as, *ambābinto*, *ambāsunto*, 'from us.'

ME MAMA MAHA MAJJHA ṆASI (50)

For the pada *asmad* followed by the affix *ñas*, *me*, etc. are substituted: as, *me*, *mama*, *maha*, *majjha*, 'of me.'

MAJJHA ṆO AMHA AMHĀṆAM AMHE ĀMI
(51)

For the pada *asmad*, followed by the affix *āñ*, *majjha*, etc. are substituted: as, *majjha*,⁹ *no*, *amha*, *ambāṇam*, *amhe*, 'of us.'

MAMAMMI ṆAU (52)

For the pada *asmad* followed by the affix *ñi*, *mamammi* is substituted: as, *mamammi*, 'in me.' From sūtra 46 we have also the forms, *mai*, *mae*.

9 Cf. Var. Lect. Hema-chandra's sūt. is, "ne ṇo majjha amha amham amhe amho ambāna mamāna mahāna majjhāna āmā" *amha* occurs in Dr. Trithen's ed. of the Mahāvīracharitra p. 28, 12

AMHESU SUPI (53)

For the pada *asmad* followed by the affix *sup*, *ambesu* is substituted: as, *ambesu*, 'in us.'

DVERDO (54)

The adhikāra of *pada* ends here [cf. s. 25]. *sup* must be repeated from the last sūt., but in the sense of the *pratyābara* [see v. 12, note], and not as merely confined to the loc. plur.

For the word *dvi*, 'two,' *do* is substituted before the case affixes as, *dohim*, 'by two,' *dosu*, 'in two.'

TRĒS TIḤ (55)

For the word *tr*, 'three,' before the case-affixes, *ti* is substituted (and the word is then declined like nouns ending in *i*). as, *tihim* 'by three', *tisu* 'in three.'¹⁰

TIṆṆI JAŚSASBHYĀM (56)

For the word *tr*, together with the case-affixes *jas* and *śas*, *tinni* is substituted: as, *tinni āgadā* 'three are come'; *tinni pekkha*, 'behold three.'

DVERDUVE DOṆI VĀ (57)

For the word *dvi*, together with the case affixes *jas*, and *śas*, *dave* and *doni* are substituted. as, *dave*, *doni*, 'two'; we have also the option of using the form *do* [s. 54].

CHATURASCHATTĀRO CHATTĀRI (58)

For the word *chatur*, together with the affixes *jas* and *śas*, *chattāro* and *chattāri* are substituted: as, *chattaro chattāri purisā*, 'four men', *chattāro chattāri pekkha*, 'behold four'

ESĀMĀMO ṆHAM (59)

Instead of *ām*, as the gen. plur. affix of these words *dvi*,

¹⁰ Cf. Var. Lect. The *i* seems absolutely required by v 18 and vi, 60

tr, *chatur*, we have the form *nham*, as, *donham*, 'of two', *tinham* 'of three' *chatunham*,¹¹ 'of four.'

SESO 'DANTAVAT (60)

The rest of the rules for declension are the same as those for words ending in *a*. Thus the sūtra *bhiso him*, which has been given for words ending in *a* [cf. v. 5] applies equally to words ending in *i* and *u*, thus we have *aggīhim*, *vāuḥim* from *aggi* and *vāu*, and similarly for feminine words ending in *ā*, *ī*, and *ū* as *mālahim*, *naḥim*, *vahūḥim* [v. 19]. In the same way we have *aggissa*, *vaussa* as the gen. sing., and *aggido*, *vaūdo*, etc., for the abl. sing., and similarly *dobim*, *tibim* [vi. 54, 55], *chaubim*.

NA NINASYOREDĀTAU (61)

e and *ā* are not used as the substitutes of the affixes *ni* and *nasī* [cf. v. 6 and v. 9] in the case of nouns ending in *i* and *u* as, *aggimni*, 'in the fire', *vāunni*, 'in the wind', *aggido*, *aggidu*, *aggīhi*, 'from the fire', *vaudo*, *vāūdu*, *vāūhi*, 'from the wind.'

E BHYASI (62)

The negative is repeated from the previous sūtra. *E*¹² is not substituted for the final letter of nouns ending in *i* or *u*, when *bhyas* follows as, *aggibinto*, *aggisunto*, 'from the fires', *vaūbinto*, *vausunto*, 'from the winds.'

DVIVACHANASYA BAHUVACHANAM (63)

In all affixes, whether for the cases of nouns or the persons of verbs, we must use the plural instead of the dual,

11 Or rather, *cha inham*, the reading of one MS

12 Cf. Var. Lect. *E* and not *ā* seems the true reading because in fact the form with *ā* is only evolved from the sūtra v. 12 by the aid of the *cha* [cf. v. 7, note], the original forms being no doubt *vachchhehinto*, etc. This being not observed by the copyists has occasioned the Var. Lect. *ā*

thus we must say, *vachchhā*, 'two trees'; *vachchham*, 'by two trees', etc.; and similarly for verbs; as, *chitthanti* 'they two stand.'

· CHATURTHYĀḤ ṢAṢṬHĪ (64)

Instead of the affix of the dative case, we must use that of the genitive; thus, *vamhaṇassa dehi*, *vamhaṇāṇa dehi*, 'give to the Brāhmaṇ'; or 'to the Brāhmaṇs.'

SECTION THE SEVENTH

ON CONJUGATION

TATIPORIDETAU (1)

For *ta* and *tip* (the affixes of the 1st person¹ in the *ātmane* and *parasmai pada*), *i* and *e* are mutually substituted: as,

padhai, padhae for pathati, pathate, 'he recites,'

THASSIPOH SI SE (2)

For *thās* and *sip* (the affixes of the 2nd person sing. in the *atm.* and *par. pada*), *si* and *se*² are mutually substituted: as,

padhasi, padhase for pathasi, pathase.

ITMIPORMIH (3)

For *it* and *mip* (the affixes of the 3rd person sing. in the *atm.* and *par. pada*) *mi* is substituted, and thus *padhāmi* represents both the Sans. *pathāmi* and *pathe*.

NTIHETTHĀMOMUMĀ BAHUSU (4)

For the conjugational affixes in the plural, *nti*, *ba*, *ntihā* *mo*, *mu*, *ma* are severally substituted. as,

(1) padhanti, (2) padhaha, padhutthā, (3) padhāmo, padhamu, padhama.

ATA E SE (5)

This rule limits what would otherwise be of constant application. The *e* and *se* which are substituted by *sūtras* 1 and 2 are only substituted when they follow *a*, and not

1 The reader will bear in mind that the Hindū Grammarians follow an inverse order to ours in arranging the *persons*, their first person being our third, etc

2 The apparent confusion in *sūtras* 1, 2. (as *si* properly=*sip*, not *thās*, etc.) seems intended to prepare us for *sū* 5

otherwise; thus we have *ramae*, 'he rejoices,' *padhae*, 'he recites', *ramase*, 'thou rejoicest,' *padhase*, 'thou recitest'; but not *hoe* or *hose* [*ho* being the Prākṛt for *bhū* by viii. 1] but only *hos*, 'he is', *hoss*, 'thou art.'

ASTERLOPAḤ (6)

The root *as*, 'to be,' is elided when the substitutes [vii. 2] for the affixes *thās* and *śip* follow: *as*,
sutto si for *supto'si*, 'thou art asleep.'

MIMOMUMĀNĀMADHO HASCHA (7)

b is to be used immediately after the *m* in the affixes *mi*, *mo*, *mu*, *ma*, when they follow the root *as*, the elision of which still continues to be enjoined from the preceding sūtra. *as*,

gao mhi, *gaa mho*, *gaa mhu*, *gaa mha* for *gato'smi*, 'I am gone'; *gatās smah*, 'we are gone.'

YAKA ĪA-IJJAḌ (8)

For *yak* (the affix of the passive) *īa* and *ijja* are substituted (and the personal affixes subjoined to these): *as*,
padhīai, *padhijjāi* for *pathyate*, 'it is recited.'

NĀNTYADVITVE (9)

These substitutions for *yak* do not take place, when the final consonant of the root is doubled: *as*,

hassai, *gammai* for *hasyate*, 'it is laughed,' *gamyate*, 'it is gone.' By viii. 58, this doubling of the final is optional in the verbs *gamā*, etc.; therefore when the final is not doubled, sut 8 remains in force, and thus we have *gamīai*, *gamijjāi*.

NTAMĀṆAU SATRI SĀNACHOḤ (10)

For the participial affixes *śatri* and *śānach*, *nta* and *māna* are mutually substituted: *as*,

padhanto, *padhamāno*, 'reciting.'

ICHA STRIYĀM (11)

ī is substituted (as well as the regular forms from *nta* and *māna*), for *śatrī* and *śānach*, when used in the feminine as, *hasāi*, *hasantī*, *hasamānā*, 'smiling' (a woman), *vevāi*, *vevantī*, *vevamānā*, 'trembling'

DHĀTORBHAVISYATI HIḤ (12)

The syllable *hi* is to be used after the root in the future (and the affixes of the present added to this) as,

hohii, 'he will be', *hohinti*, 'they will be', *hasihii*, 'he will laugh', *hasihinti*, 'they will laugh'.

UTTAME SŚĀ HĀCHA (13)

In the 3rd person [cf. note sūt 1] of the future we are to use after the root *ssā* and *ba*, and also *hi* (as we infer from the *cha* in the sūtra): as,

hossāmi, *hohāmi*, *hohimi*, 'I shall be', *hossāmo*, *hohāmo*, *hohimo*, 'we shall be'

MINĀ SSAM VĀ (14)

In the 3rd person sing. of the future, *ssam* may optionally be used after the root, superseding the personal affix *mi* as, *hossam*, 'I shall be'. This being optional, we may also use the forms of the preceding sūtra.

[MOMUMAIRHISSĀHIṬTHĀ³] (15)

In the 3rd person plural of the future, *bissā* and *bitthā* may be optionally added after the root, instead of any substitute for a plural-affix, superseding *mo*, *mi*, or *ma* as,

hohissā, *hohitthā*, 'we shall be', *hasihissā*, *hasihitthā*, 'we shall laugh' As this is optional, we may also use the previous forms ⁴

3 sūtras 15—22 are only found in part of the MSS, but Hema-ch, and the Prāk Sanj give them and as several of them are of some value I add Hema-chandra's corresponding rules

4 Hema ch, 165, *momumānām hissā hitthā*, and 166, *meh ssam*

[KṚ-DĀ-SRU-VACHI-GAMI-RUDI-DRŚI-VIDI-
ROPANĀM KĀHAM DĀHAM SOCHCHHAM VOCH-
CHHAM GACHCHHAM ROCHCHHAM DACH-
CHHAM VECHCHHAM⁵] (16)

In the 3rd person sing. of the future, instead of the roots *kṛ*, etc., *kāham*, etc. are respectively substituted: as,

kāham, 'I will do'; *dāham*, 'I will give'; *sochchham*, 'I will hear'; *vochchham*, 'I will speak'; *gachchham*, 'I will go'; *rochchham*, 'I will weep'; *dachchham*, 'I will see'; *vechchham*, 'I will know,' etc.

[SRVĀDINĀM TRISVAPYANUŚVĀRAVARJAN
HILOPAŚCHA VĀ⁶] (17)

sochchham, etc. (without the anusvāra) are substituted for *śru*, etc. in the future, even when the signs of the first, second, or third persons follow; the elision or insertion of *h* (sūt. 12) is optional: as,

sochchhi, *sochchhihi*, 'he will hear'; *sochchhinti*, *sochchhihanti*, 'they will hear'; *sochchhisī*, *sochchhihisi*, 'thou wilt hear'; *sochchhitthā*, *sochchhihitthā*, 'ye will hear'; *sochchhimi*, *sochchhihimi*, 'I will hear'; *sochchhimo*, *sochchhihimo*, *sochchhimu*, *sochchhihimu*, *sochchhima*, *sochchhihima*, *sochchhissāmo* [sūt. 13], *sochchissāmu*, *sochchhis-sāma*, 'we will hear'. And similarly *vochchha*, etc.

[U-SU-MU VIDHYĀDIṢVEKASMIN⁷] (18)

u su mu are severally substituted for the proper singular

5 Hema ch. 167, *kṛdo ham*, with ex. *kāham* *dāham*; then 168, *śru-gam-rudi-vidi-drśi-muchu-vachi-chhīdi-bhīdi-bhūjām sochham gachham rochham vechham*, etc. The Sanskrit Grammarians frequently add an *ṛ* to a verbal root, in order to decline it in their sūtras. See Sect. viii. *passim*.

6 Hema ch. 169, *sochhādaya 1ṛdīṣu* (explained in Comm. by *bhaviṣyad-ādeṣeṣu*), *hīlukcha vā*.

7 Hema-ch. 170, *dusumu vidyādiṣvekasminstrayānām*, with the ex., *hasāmu aham*, etc.; the Comm. adds *du*, *ḍakārochchāronam* *bhūjāntar-*

affixes in the sense of command, etc. [cf. Pāṇini iii. 3, 161 and 162]: as,

hasaū, 'let him laugh'; hasasu, 'do thou laugh'; hasamu 'let me laugh.'

[NTU-HA-MO BAHUṢU⁸] (19)

ntu ha mo are severally substituted for the proper plural affixes in the sense of command, etc.: as,

hasantu, 'let them laugh'; hasaha, 'laugh ye'; hasāmo, 'let us laugh'.

[VARTAMĀNABHAVIṢYADANADYATANAYOR-
JAJJĀ VĀ⁹] (20)

ja and *jā* are optionally substituted for the proper affixes of the present and the definite future, and also when command, etc. are implied; there being on option, the previous forms may be retained. Thus we have in the present *bojja*, *bojjā*, or *boi*, 'he is' [cf. viii. 1]; *bajejja*, *bajejjā*, or *hasaī*, 'he laughs'; (and the same form applies to the three persons in both numbers;) in the future *bojja*, *bojjā*, or *hobī*, etc., 'he will be'; and similarly in the sense of the imperative.

[MADHYE CHA¹⁰] (21)

ja and *jā* are also optionally inserted between the root

ārtham. S 171, *soṛ hir vā* is new, as is 172, *ata ijjasvījjahijjeluko vā*, with Comm., *akārāt parasya soṣ sthāne 'ijjasu' 'ijjahu' 'ijje' ityete lukcha ādeṣa vā bhavanti*.

8 This is Hema-ch, 173.

9 Hema ch, 174, *vartamānābhaviṣyantyōṣchajjā vā*. For Comm, cf. text notes, Ch VII sut 20-23 *infra*, also cf. *ibid* for the other interpr. in the MSS, some of which understand by *vidhyādīṣu*, 'the imperative and other tenses', Hema-ch notices the variation [cf. var. lect, p 65] but gives as above, which agrees with Pān, iii. 3, 161, 162.

10 Hema-ch 175, *Madhye cha svarāntād vā I. svarāntād dhātōh prakṛti-pratyayayor madhye, chakārāt pratyayānām cha sthāne, ja jā vā bhavatah vartamānābhaviṣyantyōr vidhyādīṣu cha* The ex of the

and the affixes in the present, the definite future and the imperative: as,

(Present) *hojjai*, *hojjāi*; (future) *hojjahii*, *hojjāhii*;
(imperative) *hojjau*, *hojjāu*.

[NĀNEKĀCHAḤ] (22)

jjā and *jjā*, however, are not thus inserted between the root ends in a vowel (and is therefore monosyllabic [ekāch], since a root which ends in a consonant becomes dissyllabic by the addition of the anubandha): as,

hasāi from *hasa*, 'to smile'; *tuvarāi* from *tvara*, 'to hasten.' But this does not preclude their being employed as finals (by s. 20); as, *hasejja*, -*jjā*; *tuvarejja*, -*jjā*, etc.

IA BHOTE (23)

*īa*¹¹ is substituted for the affix after a root in a past tense: as,

huvia, *hasīa* for *abhavat*, 'he was,' *ahasat*, 'he laughed'.

EKĀCHO HĪA (24)

hīa is substituted for the affix after a monosyllabic root in a past tense: as,

hohīa for *abhūt*, 'he was.'

future are *hojjahu*, *hojjāhu*, *hojja*, *hojjā*, *pakṣe hohu*, which I have supplied above, as all Vararuchi's MSS. omit them, except W, which erroneously reads *hojjai* like the present. Hema-ch also applies the forms to all the persons

11 For sūtras 23, 24, cf. Lass Inst p 354. Some MSS seem to have *ia* for *īa*, but the Sanksh Sāra and Hema-ch have *ia*. The latter's sūtras are as follow, "si hi hīa bhūtārthasya. Instead of the affixes of the third and other preterites (*adyatanyādis pratyayo bhūtārthas*) *ī* *hī* and *hīa* are substituted, and as the *ia* of the next rule is restricted to a root ending in a consonant, we infer that this rule applies to one ending in a vowel as, *kāsi*, *kāhi*, *kāhiā* for *akārṣit*, *akarot*, *chakāra* from *kṛ*."—"vyanjanād *īa*. For the affixes of the third and other preterites, after a root ending in a consonant, *īa* is substituted. as, *huvia*, for *abhūt*, *abhavat*, *babhūva*, etc." *huv* being a form for *bhū*, by *vin* 1.

ASTERĀSIḤ (25)

āsī is substituted for *astī* in the singular of a past tense:

as,

āsī rāā for *āsīd rajā*, 'there was a king.'

NICHĀ EDĀDERATA ĀT (26)

e is substituted for *nich*, the causal affix, and an *a* in the first syllable of the root becomes *ā*: as,

kārei, hārei for *kārayati*, 'he causes to do,' *hāsayati*, 'he causes to laugh.'

AVE CHA (27)

āve also is substituted for *nich*, as well as *e* as,

karāvei, kārāvei, hasāvei for *kārayati*, 'he causes to do,' *hāsayati*, 'he causes to laugh.'¹²

ĀVIḤ KṬAKARMABHĀVESU VĀ (28)

āvi is optionally substituted for *nich*, [1] when *kṭa* (the affix of the past participle) follows, and [11] when the object and the action are signified (i.e., in the passive voice): as,

[i.] *karāviam, hasāviam, or kārīam, hāsīam*, for *kārīta*, 'caused to do,' *hāsīta*, 'caused to laugh'.

[11.] *karāvijjai, hasāvijjai, or kārījjai, hāsījjai*, for *kārīyate*, 'he is caused to do,' *hāsīyate*, 'he is caused to laugh.'

[NAIDĀVE] (29)

e and *āve* are not substituted for *nich* when *kṭa* follows, or in the passive voice thus we have only *kārīam, karāviam, kārījjai, karāvijjai*.

12 The Pr Sanj adds *pūrvasūtrād yogabhedā āderanādésārtha* i.e., 'this sūtra is separated from the preceding (cf. iii 49) because the substitution for the initial *a* is not enjoined here' Bhāmaha allows both forms

ATA Ā MIPI VĀ (30)

ā is optionally substituted for the final of a root ending in *a*, when *mīp* follows: as,

hasāmi or hasami, 'I laugh'.

ICHCHA BAHUṢU (31)

i is substituted (as well as *ā*) for the final *a*; in the 1st person plural: as,

hasimo, hasāmo, hasimu, hasāmu, 'we laugh'.¹³

KTE (32)

i is substituted for the final *a* when *kta* (the affix of the past participle) follows: as,

hasiam, paḍhiam for hasitam, 'laughed,' paṭhitam, 'recited'.

ECHA KTVĀTUMUNTAVYABHAVIṢYATSU (33)

When the affixes *ktvā*, *tumun*, and *tauya* follow, and also in the future tense, *e* is substituted for *a*; and also *i*, as we infer from the *cha* of the sūtra: as,

haseūṇa, hasiūṇa, 'having laughed'; haseum, hasium, 'to laugh'; haseavvam, hasiavvam, '(it is) to be laughed'; hasehi, hasihit, 'he will laugh'.

LADESE VĀ (34)

e is optionally substituted for a final *a*, wherever it is followed by a substitute for *l*¹⁴ (or in other words, in any person of any tense); as,

haseti or hasai, 'he laughs'; hasenti or hasanti, 'they laugh'.

¹³ This *ā* seems optional by sūt. 30; hence we have such forms as *hasamu*; cf. sūt. 4.

¹⁴ Cf. Pān iii 4, 77.

SECTION THE EIGHTH

BHUVO HOHUAŪ (1)

For the verbal root *bbū*, 'to be,' *bo* and *huva* are substituted: as,

hoi, *huvaī*, 'he is', *honti*, *huvanti*, 'they are'.

KTE HUḤ (2)

When *bbū* is followed by *kta*, the affix of the past participle, *hu* is substituted: as,

huam,¹ 'been'.

PRĀDER BHAVAḤ (3)

When *bbū* follows a preposition, as *pra*, etc., *bhava* is substituted: as,

pabhavaī for *prabhavati*, 'he prevails': *sambhavaī* for *sambhavati*, 'he is born.'

TVARAS TUVARAḤ (4)

For the root *tvar* (*niṣṭvarā*) 'to hasten,' *tuvata* is substituted. as,

tuvataī, 'he hastens'.

KTE TURAḤ (5)

When *tvar* is followed by the participial affix *kta*, *tura* is substituted: as,

turiam [for the *i*, cf. vii. 32].

GHUṆO GHOLAḤ (6)

For *gbuna* (which in the *dhātupāṭha* or 'glossary of roots,' is arranged with *gburna* in the sense of rolling) *ghola* is substituted: as,

gholaī, 'he rolls'.

ṆUDO ṆOLLAḤ (7)

For the root *ṇud* (*ṇuda*), 'to send', *nolla* is substituted :

as,

ṇollaī, 'he sends'; *paṇollaī*, 'he drives'.²

DŪÑO DŪMAḤ (8)

For the root *dū* (*dūn*), *dūma* is substituted : as,

dūmaī, 'he is pained.'

PĀṬEH PHALAḤ³ (9)

For the root *paṭ* (*paṭa*, given in the dhātupāṭha with *aṭa*, in the sense of 'going'), *phala* is substituted : as, *phalaṃ huaṃ*, 'my heart is gone' (?).

PADEḤ PĀLAḤ (10)

For the root *pad* (*pada*); *pāla* is substituted : as, *pālei*, 'he goes'.

VRṢAKRṢAMRṢAHRṢĀMṚITO 'RIḤ (11)

ari is substituted for the *r* of the roots *vrṣb*, etc. : as, *varisaī*, 'it rains'; *karisaī*, 'he drags'; *marisaī*, 'he bears patiently'; *harisaī*, 'he is glad'.

RTO 'RAḤ (12)

ara is substituted when a root ends in *r* : as,

mṛ, 'to die,' *marai*; *sr*, 'to go', *sarai*; *vr*, 'to choose,'

varai.

KṚṆAḤ KUṆO VĀ (13)

kuna is optionally used for the root *kṛ* (*dukṛṇ*) : as,

kunaī or *karaī*, 'he does.'

JṚBHO JAMBHĀAIḤ (14)

For *jrbh* (*jrbhī*), 'to yawn', *jambhāa* is substituted : as, *jambhāai*, 'he yawns.'

2 Others read *lona* for *nolla*, and two MSS. insert both rules, but this only proves that it is an old Var. Lect. In Sect. IV, we have some instances of a similar transposition of the nasal, as *āṇāla*, etc

3 The Prāk Sanj. reads *pāṭeh phālah*, and restricts it to the casual

GRAHERGENHAḤ (15)

For *grab* (*graba*), 'to seize,' *genha* is substituted as, *genhāi*, 'he seizes.'

GHET KTVĀTUMUNTAVYEṢU (16)

ghet is substituted for *grab*, when followed by *ktvā*, the affix of the indeclinable participle, *tumun*, that of infinitive, and *tavya*, that of the future participle: as,

ghettuna, 'having seized', *ghettum*, 'to seize', *ghettavvam*, 'to be seized.'⁴

KRŌAḤ KĀ BHUTABHAVISYATOSCHA (17)

ka is substituted for the root *kr*, in the past and the future tenses, and also (as we infer from the *cha* of the sūtra) when the affixes *ktvā*, *tumun*, and *tavya* follow. as,

kahāi, 'he did' [for this, cf. vii 24], *kāhūi*, 'he will do', *kaūna*, 'having done', *kāum*, 'to do', *kaavvam*, 'to be done'.

SMARATERBHARASUMARAḤ (18)

For the root *smr*, 'to remember,' *bhara*⁵ and *sumara* are substituted: as,

Bharai or *sumarai*, 'he remembers'

BHIYO BHĀVIHAḤ (19)

For the root *bbi* (*nibbi*), 'to fear,' *bbā*⁶ and *viha* are substituted as,

bhai or *vihai*, 'he fears'

4 If it be the correct reading in the examples, we must read *ghet* or *ghett* for *ghe*. Cf. Var. Lect. and transl., notes iv 23, and viii, 55

5 Hema ch. 'smarer jara jura bhara bhala tadha vimhara sumara pavara pambuhāh'

6 *Bhādhū* and *bhaissadi* are found in Śak (Williams') pp 176, 15, 254, 1

[JIGHRATEH PĀPĀAŪ] (20)

For the root *ghrā*, 'to smell,' *pā* and *pāa* are substituted :

as,

pāi or *pāai*, 'he smells'

MLAI VĀVĀAŪ (21)

For the root *mlas*, 'to wither,' *vā* and *vāa* are substituted

as,

vāi or *vāai*, 'he withers'

TRIPASTHIMPAH (22)

For the root *trp* (*trpa*, given in the dhātupāṭha with *trimpa* in the sense of 'being pleased') *thimpa* is substituted :

thimpai, 'he is pleased.'

JŊO JĀNAMUNAŪ (23)

For the root *jna*, 'to know,' *jāna* and *muna* are substituted as,

jānai and *munai*, 'he knows',

JALPERLO MAH (24)

m is substituted for the *l* of the root *jalp* (*jalpa*), 'to speak articulately' as,

jampai

STHĀDHYĀGĀNĀM THĀAJHĀAGĀĀH (25)

For the roots *stha*, 'to stand,' *dhya*, 'to meditate,' *gas*, 'to sing' (given in the dhātupāṭha in the list *ka*, *ga*, *ra* in the sense of 'sound'), *thāa*, *jhāa* and *gāa* are respectively substituted as,

thāanti 'they stand', *jhāanti*, 'they meditate', *gāanti*, 'they sing'

[THĀJHĀGĀSCHA VARTAMĀNABHAVISYAD-VIDHYĀDYEKAVACHANESU] (26)

For the roots *stha*, *dhya*, and *gas*, when followed by the singular affixes of the imperative, the future, and the present, *thā*, *jhā*, and *gā* are severally substituted, as well

as the substitutes mentioned in the preceding sūtra (as we infer from the *cha* in the present one): as,

thāi or thāāi, 'he stands', thāhi or thahi, 'he will stand'; thāu or thāau, 'let him stand'; and similarly jhāi or jhāāi, jhāhi or jhāahi, jhāu or jhāau, gāi or gāāi, gāhi or gāahi, gāu or gāau.

[KHĀDIDHĀVYOḤ KHĀDHAU] (27)

For the roots *kbad* (*kbādr*), 'to eat,' and *dhāv* (*dhāvu*), 'to run,' *kbā* and *dhā* are substituted in the preceding sūtra: as,

khāi, 'he eats', khāhi, 'he will eat', khāu, 'let him eat', and similarly dhāi, dhāhi, dhāu.

GRASERVISAḤ (28)

For the root *gras* (given in the dhātup. in the list *grasu*, *glasu*, in the sense of 'eating') *visa* is substituted: as, *visai*, 'he eats.'

CHINĀŚ CHINĀḤ (29)

For the root *chi* (*chīñ*), 'to gather', *chīna* is substituted: as,

chīnai, 'he gathers'

KRĪNAḤ KĪNAḤ (30)

For the root *kṛi* (*dūkrñ*), 'to buy,' *kīna* is substituted. as, *kīnai*, 'he buys'

VEH KKECHA (31)

kke is the substitute for *kṛi*, when preceded by the preposition *vi*, and *kīna* also, as we infer from the *cha* in the sūtra as,

vikkei or vikkīnai [for the *kk*, cf. iii. 50], 'he sells,'

UD-DHMA UDDHUMĀ (32)

For the root *dhmā*, 'to blow,' when preceded by the preposition *ut*, *uddhumā* is substituted: as, *uddhumāi*.

SRADO DHO DAHAḤ (33)

For the root *dbā* (*dudbāṇ*), 'to hold,' when preceded by the particle *srad*, *daha* is substituted: as,

saddahaī, 'he believes'; saddahiam, 'believed.'

AVADGĀḤĒR VĀHAḤ (34)

For the root *gāb* (*gābhū*), 'to churn,' etc., when preceded by the preposition *ava*, *vāha* is substituted: as,

ovāhai or avavāhai, 'he bathes' [cf. iv. 21].

KĀSERVĀSAḤ (35)

'Preceded by *ava*' is continued from the foregoing sūtra.

For the root *kās* (*kāsr*), 'to cough', when preceded by *ava*, *vāsa* is substituted: as,

ovāsaī or avavāsaī, 'he coughs.'

NIRO MĀÑO MĀNAḤ (36)

For the root *mā* (*mān*), 'to measure,' when preceded by the preposition *nir*, *māna* is substituted: as,

nimmāṇaī, 'he makes.'

KSHIYO JHIJJA (37)

For the root *kṣi*, 'to destroy,' *jhiija* is substituted: as,

jhiijaī, 'he destroys.'

BHIDICHHIDORANTYASYA NDAH (38)

For the final of the roots *bhid* (*bhidir*), 'to break,' and *chbid* (*chbidir*) 'to cut', *nda* is substituted: as,

bhindaī, 'he breaks', chhindaī, 'he cuts.'

KVATHERDHAḤ (39)

For the final of the root *kvath* (*kvatha*), 'to boil,' *dha* is substituted: as,

kadhaī, 'he boils.'

VESHTESCHA (40)

dha is also substituted for the final of the root *veṣṭ* (*veṣṭa*), 'to surround': as,

veḍḍhaī, 'he surrounds.' This and the preceding sūtra,

which might otherwise have been united, are separated on account of the latter of the two, [s. 40]; which enjoins a substitute for a final *conjunct* instead of a single consonant, and therefore comes within the range of Sect. iii. 51.

UTSAMORLAḤ (41)

For the final of the *veṣṭ*, *la* is substituted, when it is preceded by the prepositions *ut* and *saṃ*: as,
uvvellaṁ, samvellaṁ.

RUDER VAḤ (42)

For the final of the root *rud* (*rudir*), 'to weep,' *va* is substituted: as,

ruvāi, 'he weeps.'

ŪDO VĪJAḤ (43)

For the final of the root *vi*, preceded by *ut*, *va* is substituted: as,

uvvivaṁ, 'he trembles.'

VṚDHERDHAḤ (44)

For the final of the root *vṛdh* (*vṛdhu*), 'to increase,' *dha* is substituted: as,

vaddhāi, 'he increases.'

HANTERMMAḤ (45)

mma is substituted for the final of the root *han* (*hana*), 'to strike': as,

hammaṁ, 'he strikes.'

RUṢĀDINĀM DIRGHATA (46)

In the roots *ruṣ*, etc. the vowel is lengthened: as,

rūsaṁ, tūsaṁ, sūsaṁ, for *rusyati*, 'he is angry', *tusyati*, 'he is pleased', *śusyati*, 'he dries.'

7 None of the MSS write the *ex* with *ddh*, but that given above seems the natural explanation of the *yagavibhāga uttarārtha*. The Pr11. Sanj is corrupt here, but seems to allow a second form *veṣṭha* (by iii. 10), it gives no expl of *yagavibhāga*, etc., and this would have rather required *niṭyārtha* (cf. iii. 49).

CHCHO VĀJANṚITYOḤ (47)

chcha is substituted for the final of the roots *vraj* (*vraja*), 'to go,' and *nṛt* (*nṛti*), 'to dance': as,
vachchāi, 'he goes'; *nachchāi*, 'he dances.'

YUDHIBUDHYOR)HAḤ (48)

jha is substituted for the final of the roots *yudh*, 'to fight,' and *budh*, 'to know:' as,
jujjhāi, 'he fights,' *vujjhāi*, 'he knows.'

RUDHER NDHAMBHAŪ (49)

ndha and *mbha* are substituted for the final of *rudh* (*rudhir*), 'to hinder:' as,
rundhāi, *rumbhāi*, 'he hinders.'

MRDO LAḤ (50)

la is substituted for the final of the root *mṛd* (*mṛda*), 'to grind:' as,
malāi, 'he grinds.'

SADLRPATYORDAḤ (51)

ḍa is substituted for the final of the roots *śad* (*śadlr*), 'to decay,' and *pat* (*patlr*), 'to fall:' as,
sadāi, 'he decays;' *paḍāi*, 'he falls.'

ŚAKĀDĪNĀM DVITVAM (52)

The final of the roots *śak* (*śaklr*), etc., is doubled: as, *sakkai*,⁸ *laggai*, for *śaknoti*, 'he is able,' *lagati*, 'he adheres.'

SPHUṬICHALYORVĀ (53)

The final of the roots *spbuṭ* (*spbuṭa*), 'to blossom,' and *chal* (*chala*), 'to tremble,' is optionally doubled: as,

phuṭṭāi or *phudāi* (the *ṭ*, when it is not doubled, becoming *ḍ* by ii. 20); *challāi* or *chalāi*.

8 *Nachchanay* = *nartanam*, Sak. (Williams'), p. 165, 1.

9 Cf. *sakkanomi* = *śaknomi*; Sak. (Williams'), p. 108, 2.

PRĀDER MĪLAḤ (54)

The final of the root *mīl* (*mīla*), 'to wink,' is optionally doubled, when it is preceded by the prepositions *pra*, etc.: as,

pamillai, *pamīlai*.¹⁰

BHUJĀDĪNĀM KTVĀTUMUNTAVYEṢU LOPAH (55)

The finals of the roots *bhuj*, etc., are elided, when the affixes *ktvā*, *tumun*, and *tavya* follow: thus from *bhuj* we have

Bhottūṇa, *bhottum*, *bhottavvam*; for *bhuktvā*, 'having eaten,' *bhoktum*, 'to eat,' *bhoktavyam*, 'to be eaten.'—Similarly from *vid*, 'to know,' *vettūna*, *vettum*, *vettavvam*; and from *rud*, 'to weep,' *rottūṇa*, *rottum*, *rottavvam*.¹¹

SRUHUJĪLŌDHUVAM NO 'NTYE HRASVAḤ (56)

At the end of the roots *śru*, 'to hear,' *bu*, 'to offer,' *ṃ*, 'to conquer,' *lū* (*lūṇ*), 'to cut,' *dbū* (*dbūn*), 'to shake,' *na* is to be employed, and the preceding long vowel is to be shortened: as,

sunai, *lunai*, *jinaī*, *lunaī*, *dhunai*.

BHĀVAKARMAṆORVVAŚCHA (57)

At the end of these roots, when the passive¹² is

10 Some of the MSS seem to take *prāder* as equal to *pra-pūrīṣya*, but cf. viii. 3. The Prāk Sanj agrees with the text, and also gives examples with *pra* and *ut*, adding *mīla iti kim*, *mīlai*.

11 If the above be the correct text (and it is also found in the Pr. Sanj) *ṣuna* as well as *ūna* will be the Prākṛit equiv for *ṣiṣā*, cf. iv. 23, transl. note. The Pr. Sanj (which always has *ṣuna*=*ṣiṣā*) explains the *u* by iii. 58.

12 *Karman*=our passive, *bhāṣa* is the impersonal passive of a neuter verb.

signified, *uva* is to be employed, but *na* may also be used, as we infer from the *cha* in the sūtra : as,

suvvai or sunijjai [vii. 8], *huvvai or hunijjai*, or *jivvai or jinijjai*, *luvvai, or lunijjai*, *dhuvvai or dhunijjai*.

srūyate, 'it is heard', *hūyate*, 'it is offered', *jīyate*, 'it is conquered,' etc.

GAMĀDĪNĀM DVITVAM VĀ (58)

In the case of the roots *gama*, etc., the final letter is optionally doubled in the passive, (cf. vii. 9.)- as, *gammai*, *gamijjai*, *rammaī*, *ramijjai*, *hassai*, *hasijjai* *gamyate*, 'it is gone', *ramyate*, 'it is played'; *hasyate*, 'it is laughed.'

LIHERLIJJHAH (59)

lijjba is substituted for the root *lyb* (*liba*), 'to lick,' in the sense of the passive as,

lijjhai, 'it is licked.'

HRKROR HĪRAKĪRĀŪ (60)

For the roots *hr*, and *kr* *bīra* and *kīra* are severally substituted in the sense of the passive: as,

hīrai, 'it is seized', *kīrai*, 'it is done.'

GRAHER DĪRGHO VĀ (61)

A long vowel is optionally substituted for the short *a* in the root *grab*, in the sense of the passive. as,

gāhijjai or gahijjai, 'it is seized.'

KTENA DĪNNĀDAYAH (62)

dinna, etc., are used as irregular forms for some participles with the affix *kta*: thus,

dā (*dudān*), 'to give,' *dinna*, 'given', *rud* (*rudir*), 'to weep,' *runnam*, 'wept,' *tras* (*trasi*) 'to fear,' *hittham*, 'alarmed', *dah* (*daha*), 'to burn,' *daddham*, 'burned', *ranj* (*ranji*), 'to be attached to,' *rattarp* (?), 'attached to.'

KHIDERVISŪRAḤ¹³ (63)

For the root *khid* (*khida*), 'to be distressed,' *visūra* is substituted. as,

virahena visūraī vālā, 'the maiden is distressed by the absence (of her beloved.)'

KRUDHERJŪRAḤ (64)

For *krudb* (*krudba*), 'to be angry,' *jūra* is substituted, as,

jūraī, 'he is angry'.

CHARCHEŚCHAMPAḤ (65)

For *charch* (*charcha*), 'to study,' *champa* is substituted as,

champaī, 'he studies,'

TRASERVAJJAḤ (66)

For *tras* (*trasī*), 'to fear,' *vajja* is substituted: as, vajjaī, 'he fears'.

MRJERLUBHASUPAŪ (67)

For *mrj* (*mrja*), 'to cleanse,' *lūbha* and *supa* are substituted: as,

lubhaī or supaī, 'he cleanses.'

VUTTAKHUPPAŪ MASJEḤ (68)

For *masj* (*tumasjo*) 'to be immersed,' *vutta* (?) and *khuppa* are substituted as,

vuttaī, khuppaī, 'he is immersed.'

DRSEḤ PULAANIAKKA AVAKKHĀḤ¹⁴ (69)

For the root *drś* (*drśr*), 'to see,' *pulaa*, *nikka*, and *avakkha* are substituted: as,

pulaaī, niakkaī, avakkhaī, 'he sees'.

13 W continues to refer the remaining sutras to the passive but the adhikāra of sūt. 57 ended, no doubt, at sūt 62.

14 The Prak Sanj reads this sut. "Driseḥ pulaa ṇachchha avakkha-suchchavah," the Sanksh Sara has a sūtra, given by Delius (Rad

ŚAKESTARAVAATĪRĀḤ (70)

For the root *śak* (*śakl?*) 'to be able' *tara*, *vaa*, and *tīra* are substituted: as,

tarai, *vai*. *tīrai*, 'he is able.'

SEṢĀṆĀMADANTATĀ (71)

The anubandhas of the remaining roots are clided, and the roots themselves considered as ending in short *a*: thus,

bhram (*bharamu*), 'to wander,' *bhamai*, 'he wanders';
chub (*chubī*), 'to kiss,' *chumvai*, 'he kisses'.

Prāk) "*Drśeh pulaa*-[Cod - *naa*] - *niachchha* - *avakkha*-[Cod - *jha*]-*sachchava*-*pekkhāh*," so that no doubt we should correct Vararuchi's *niakka* to *niachchha*, which is probably meant in the ex. of v. 2 [cf. p. 46]. In the 'Mahāvīra-charita' (Trithen's ed) we twice find the form *pulaa* [p. 99, 3; *puloanto chitṭhadi*, p. 100, 10, *asoavaniāsam-muham puloedi*] which is the only form I have met with like *pulaa* in the plays. Hema-ch gives the forms *niachchha*, *pechchha*, *avayachchha*, *avayajjha*, *vajja*, *sachchava*, *dekkha*, *oakkha*, *avakkha*, *avaakkha*, *pulaa*, *pulaa*, *nia*, *avaāsa*, *pāsa*.

SECTION THE NINTH

NIPĀTĀḤ¹ (1)

This section will treat of particles [nīpātāḥ], following the method of the Sanskrit grammarians.

HUṂ DANAPṚCHCHHĀNIRDHĀRAṆEṢU (2)

huṃ is a particle used in the sense of giving, asking, or speaking emphatically: as,

huṃ geṇha appaṇo jīaṃ, 'go take your life'; 'huṃ sāhusu sabbhāvaṃ, 'wish good to the good'(?); *huṃ* huvasu tuṇhikko, 'come, be quiet.'

VIA VEA AVADHĀRAṆE (3)

via and *vea* are used in the sense of asseveration: as, *evam via*, *evam vea*, 'so, certainly.'²

O SOCHANĀPASCHĀTTĀPAVIKALPEṢU (4)

o is used in the sense of indication, remorse and indecision; for examples the Comment. refers us to the *gāthāḥ*, or poems, written in Prākṛt.³

IRAKIRAKILĀ ANISCHITĀKHYĀNE (5)

ira, *kira*, and *kila* are used in doubtful assertion: as, *pekkha ira teṇa hado*, 'see, he was possibly killed by him.'

1 As this Section treats only of interjections, etc., I have not translated all the examples in full.

2 See Lass. App., p. 189.

3 The Prākṛt of these first nine Sections [Lassen's 'Dialectus Præcipua'] is peculiarly the poetic dialect. It is called the Māhārāṣṭrī in XII. 32. The Sauraseni is the form employed in prose.

HUM KKHU NISCHAYAVITARKASAMBHĀVANEṢU (6)

hum and *kkhu* are used in the sense of resolution, doubt, or reflection : as,

hum rakkhaso, 'What! is it a Rākṣasa?'

NAVARAḤ KEVĀLE (7)

navara is used in the sense of 'only' : as,

navara⁴ aṇṇam, 'Only boiled rice.'

ĀNAMTARYE NAVARI (8)

navari is used in the sense of immediate sequence, 'then.'

KIṆO PRAŚNE (9)

kiṇo is used in the sense of a question : as,

kino duvvasi, 'Why are you agitated?'

AVVO · DUHKHASUCHANĀSAMBHĀVANEṢU (10)

avvo is used in the sense of distress, indication, or reflection : as,

avvō kajjalarasaranjicchiṃ, acchhīhiṃ, 'Alas! (I am undone) by those eyes tinged with collyrium,' etc.

ALĀHI NIVĀRAṆE (11)

alāhi is used in the sense of opposition : as,

alāhi kalahalēseṇa, 'Enough of this petty quarrelling.'

AI VALE SAMBHĀṢAṆE (12)

ai and *vale* are used in the sense of addressing a person : as,

ai mūlam pasūsai, 'Is the root dried up?' *vale kim kalesi avale*, 'Come maiden, what are you thinking of?'

4 Perhaps this should be *navaram* ; cf. Ratnāvalī p. 26, 12, '*saranam navaram ekam*.' Cf. Lenz, *Urvaśī*, App. p. 15.

ṆAVI VAIPARITYE (13)

navi is used in the sense of contrariety: as,

navi taha pahasaī vālā, 'Not even the maiden smiles.'⁵

SU KUTSĀYĀM (14)

sū is used in the sense of censure: as,

sū sivino, 'Sleep! for shame!'

RE ARE HIRE SAMBHĀṢAṆARATIKALAHĀKṢ-
HEPESU (15)

re, *are*, and *bire* are used in the sense of addressing a person, or of delight, or quarrelling: as,

re mā karehi, 'Oh! do not do it!' etc.

MMIVAVIĀ IVĀRTHE (16)

mmiva, *miva*, and *via* are used in the sense of *ita*, 'like': as,

gaanam mmiva, (*miva*, or *via*), *kasanam*, 'Black like the sky.'

[AJJA ĀMANTRĀṆE] (17)

ajja is used in the sense of courteous address: as,

ajja mahānuhāva kim karesi, 'What art thou doing, oh illustrious one?'

SESAH SANSKRĀTĀT (18)

The remainder [*etc.*, all that has not been treated of], whether rules for letters, genders, *saddhita* derivatives, composition, or affixes, etc., must be learned from the Sanskrit grammar (as Prākṛt assumes this as its basis), they are omitted here from fear of swelling the treatise beyond its proper size.

⁵ *navi* = नवि, 'not even.' [*navi* = नवि, Lat. p. 370]. The MSS explain it by *vipa* 1 am in the sense of perverse or contrary to one's expectation.

⁶ This *sū* is doubtful, being only found in four MSS. In the other MSS it is *sū* 1 am in the sense of 'sleep'.

SECTION THE TENTH

PAISĀCHĪ (1)

The paisāchī is the dialect of the pisāchias,¹ or 'goblins,' which (like the other dialects) is explained in this section by definitions and examples.

PRAKṚTIḤ ŚĀURASENĪ (2)

The original of this dialect [i.e., that which forms the base on which its peculiarities are engrafted] is the śaurasenī (or the Prākṛit dialect peculiar to prose; cf. xii. 1).

VARGĀṆAM TRĪYACHATURṢAYORAYJORA- NĀDYORADYAU (3)

Instead of the third and fourth letters of each class, when single and non-initial, we must use the first and second respectively [i.e., *k* for *g*, and *kb* for *gb*; *cb* for *ḡ*, and *cbb* for *ḡb*, etc.]: as,

gaganam, mekho, rāchā nichehharo,² etc.

gaganam, 'the sky', meghah, 'a cloud'; rājā, 'ā king';
nirjharah, 'a cascade, etc.

IVASYA PIVAH (4)

piva is used for *iva*, 'like': as,

kamalam piva mukham, 'A face like a lotus.'

1 I know of no instances of this dialect in any of the plays; the rākṣasas who are introduced in the *Venisamhāra* speak a kind of *ardha-māgadhī* [cf. Lass p. 411], without the two peculiar features of the paisāchī, the dental nasal, and the substitution of hard for soft consonants.

2 This is not a good ex., as it should be a *single* letter. I omit the remaining examples.

ṄO NAḤ (5)

n is used for *n*: as,
talunī for tarunī, 'a girl.'

STASYA SATAḤ (6)

sata is used for *sta*: as,
kasatam mama vattaī, 'I it my sorrow.'

SNASYA SANAḤ (7)

sana is used for *sna*: as,
sanānam for snānam, 'bathing.'

RYASYA RIAḤ (8)

ria is used for *rya*: as,
bhāriā for bhāryā, 'a wife.'

JṄASYA ṆJAH (9)

ñj is used for *jñ*: as,
viñjāto, for vijñāta, 'known.'

KANYĀYAM NYASYA (10)

ny is substituted for *my* in the word *kanyā*, 'a girl': as,
kañjā.

JJA CHCHA (11)

chch is used for the *jj*, which in the Sauraseni dialect
is substituted for *ry* [cf iii 17] as,

kachcham for kāryam, 'to be done.'

RAJṆO RĀCHI ṬANASINASNISU VĀ (12)

rāchi is optionally used for *rajan*, 'a king,' before the
case-affixes of the instr., abl., gen., and loc. singular as,
instr. *rāchinā* or *rañjā*, abl. and gen. *rāchinō* or *rañjo*,
loc. *rāchini* or *rañji* 'Why do we specify these cases?'
Because we have in nom. sing. *rāchā*, acc. sing. *rāchānam*,
and acc. plur. *rañjo* by sūtras 3, 9.

KTVASTONAM (13)

tūnam is used for *ktvā*, the affix of the indecl. past participle: as,

dātūnam for *datvā*, 'having given,' etc.

HṚDAYASYA HITAAKAM (14)

hitaaka is used for the word *hṛdaya*, 'the heart': as,
hitaakam harasi me taluni, 'Maiden, thou ravishest my heart.'

SECTION THE ELEVENTH

MĀGADHĪ (1)

The Māgadhi is the dialect of the Māgadhas, and it is here explained by definitions and examples.

PRAKṚTIḤ SAORASENĪ (3)

The original of this dialect is the Śāurasenī.

SHASOḤ SAḤ (3)

ś is substituted for ṣ and s: as,

māśe, vilāśe, for māṣaḥ, 'a bean,' and vilāsaḥ, 'coquetry' [for the final e, cf. §. 10].

JO YAḤ (4)

y is substituted for j: as,

yāyade for jāyate, 'he is born.' [For the d, cf. xii. 3.]

CHAVARGSYĀ SPRṢṬATĀ TATHOCHCHĀ-

RAṆAḤ (5)

The palatal letters are pronounced with but a very slight contact of the tongue with the roof of the mouth (*asprṣṭatā*)

1 This sūtra is very unintelligible as it stands in the MSS with *spṛṣṭatā*, and Lassen's conjecture of *asprṣṭatā* does not seem satisfactory, the above is merely given as a conjectural emendation. The *Abhyantara-prayanā*, or internal effort in the utterance of the palatals is properly *spṛṣṭa*, because the organs of utterance are 'in contact', but in that of the semi-vowels (of which y corresponds to the palatals) it is *īṣṭa* *spṛṣṭa*, because here they but slightly touch, which I suppose to be meant by the Sanskrit Sūtra "yaga / asprṣṭatā ma-śucl chāryā". *Asprṣṭa* properly refers to the vowels, but may here perhaps mean simply *īṣṭa* *spṛṣṭa*. In any case, the rule seems to refer to vicissitudes of pronunciation. If the palatals really had this feeble sound, of course the aspirates c' h' and ṭ' lose the added velar letter which is prefixed to them in the proper Prakṛt [cf. Lat. p. 347].

HṚDAYASYA HAḌAKKAḤ (6)

haḍakka is substituted for *hṛdaya*, 'the heart': as,
haḍakke ālale mama, 'respect in my heart'. (?)

RYARJAYORYYAH (7)

yy is substituted for *ry* and *rj*: as,
kayye, duyane for *kāryam*, 'to be done,' *durjanaḥ*,
 'wicked.'

KṢASYA SKAḤ (8)

sk is substituted for *kṣ*: as,
laskaṣe, daske for *rākṣasaḥ*, 'a demon,' *dakṣaḥ*, 'clever'.

ASMADAḤ SAU HAKE HAGE AHAKA (9)

For *asmad*, 'I', followed by the nom. affix *su*, *hake*,
hage and *ahake* are substituted: as,

hake, hage, or ahake bhaṇāmi, 'I speak.'

ATA IDETAU LUKCHA (10)

su is continued from sūt. 9. When *su* follows a noun
 ending in *a*, *i* and *e* are substituted; elision of the affix is
 also optionally allowed: as,

eśi lāā, eśe puliśe, eśa for *eśa rājā*, 'this king,' *eśa*
purusaḥ, 'this man.'

KTĀNTĀDUŚCHA (11)

u is substituted when the affix *su* follows a word ending
 with the affix *kta*, and also (as we infer from the *cha* of
 the sūt.) we may optionally use the *i* or *e* of the preceding
 sūt., or even elide the affix: as,

hasidu or haśidi, haśide, haśida, for hasitaḥ, 'smiling.'

ÑASO HO VĀ DIRGHATVAMCHA (12)

ha is optionally substituted for *nas*, the affix of the
 gen. sing., and at the same time the preceding vowel is
 lengthened: as,

puliśāha or puliśāśśa dhaṇe for *puruṣasya dhanaṃ*,
 'the man's wealth.'

ADIRGHAS SAMBUDDHAŪ (13)

When the affix *su* follows a noun ending in *a*, in the sense of the vocative, the *a* is lengthened : as,

pulīṣā āgachchhha, 'Approach, oh man.'—'Why do we say in the sense of the vocative?' Compare Vamhaṇaśśa dhane, 'the brāhmaṇ's wealth.'

CHITṬHASYA CHIṢṬHAḤ (14)

Chiṣṭha is the Māgadhi substitution for *chitṭha*, the Śauraseni form of *stṭhā*, 'to stand : as,

pulīṣe chiṣṭhadi, 'the man stands.'

KṚṢṆMRṆGAMĀM KTASYA DAḤ (15)

ḍa is substituted for the affix *kta* in the verbs *kr* (*dukṛṇ*), 'to do,' *mṛ* (*mṛṇ*), 'to die,' *gam* (*gamṛ*), 'to go': as,

kade, made, gade for *kṛtāh*, 'done'; *mṛtāh*, 'dead'; *gataḥ*, 'gone.'

KTVO DĀNIḤ (16)

dāṇi is substituted for the affix *ktvā*: as,

śahidāni gade, 'after having borne it, he went'; karidāni āde, 'after having done it, he came.'

ŚṚGĀLASYA ŚĪLĀŚĪLEŚĪLAKĀḤ (17)

For *śṛgāla*, 'a jackal,' we have these three substitutes:

śīlā, śīle, śīlake.

[As the Māgadhi dialect is of considerable interest, I have added the following abridgement of Hemachandra's corresponding sūtras which immediately follow those on the Śauraseni Cf. App C

287. *etā et sau purā mādhyamā* [cf Var xl 10]

288. *raṣṭra lāṣṭhā* [cf Var xl 3]

289. *gāṣṭhā samyoge so gāṣṭhā*, with Comm. the dental *s* is substituted for *a* and *y* in a compound, except in the word *gāṣṭhā* (thus revoking the rule corresponding to Vararuchi 1.1) as, *śa l. śaṣṭhā*, *kaṣṭhā* [c], but *y mādhyamā*

290. *ṭṭaṣṭhayoh stah* 'The cerebral *ṭ* joined to the dental *s*, is used for *ṭi* and *ṣṭhi*': as, *bhaṣṭā* for *bhaṭṭā*, *kaṣṭe* for *kāṣṭhaṇi*, *ṣuṣṭu* for *suṣṭhu*²

291. *stharthayoh stah*, with ex. *uvastide* [*upasthita*], *astavaṇi* [*arthavati* ?] [The writing of *riha* in the MSS. is doubtful]

292. *ṇaḍṇayām ṇah*. 'y' is substituted for j and dy and an initial y does not become j [cf. Var. xi. 31]: as, *ṇānādi*, *viyyā*, etc.

293. *nya nya-ṇā-ṇijām ṇijah*.

294. *vrajer Jah*, with ex. *vañjadi*=*vrajañi*, 'he goes'.

295. *chhasya ścho 'nādañi*, with ex. *gaṭcha* [*gachchha*], *pūschadi* [*prechchati*].

296. *kṣasya skah* [cf. Var. xi. 8. the *skā* is here written with the *ṇhivāmūliya*]

297. *skah prekṣāchakṣoh* [this *skā* is not written with the *ṇhivāmūliya*]; with ex. *peṣkadī*=*prekṣate*, and *āchaskadī*=*āchakṣate*.

298. *tiṣṭhās chisṭhah*,³ with ex. *chisṭhadi* [cf. Var. xi. 14]

299. *avarnād va naso dāhah*⁴ [cf. Var. xi. 12]

300. *āmo dāha vā*, with ex. *śayanaha* or *śayanānaṇi*.

301. *aḥam-vayamor hage* [cf. Var. xi. 9]

302. *Śeṣam saurasenivat* [cf. Var. xi. 2].

2 This remarkable sūtra is borne out by the MSS. of the *Mṛichchhakatika* [cf. Stenzler, preface], which however have the palatal sibilant, but in Prinsep's *Girnar Inscription* [Bengal As Soc Journal, vol. vii. p. 278] we find the dental as above

3 One MS. has *ṣṭa* for *ṣṭha*

4 This *d* is merely an 'i' or grammatical technicality, and is added to an affix, to imply that the word which is to receive the affix must drop its final vowel and any consonant which may follow it. cf. *Pāṇini*, vi. 4, 143. Vararuchi never uses this sign

SECTION THE TWELFTH

[The twelfth Section treats of the Śaurasenī dialect, or that modification of the Māhārāṣṭrī (or Prākṛit properly so called), which is usually found in the prose passages of the dramas. In consequence of the loss of Bhāmaha's commentary on this Section, many of Vararuchi's Sūtras are obscure and corrupt; Hema-chandra's corresponding rules are given in Appendix C, but even these leave many difficulties unexplained. I have not attempted a translation of this Section, but have contented myself with adding a few explanatory notes; cf. Lass. App., pp. 49-58.]

(3) This is clearly explained in Hema-ch. 260, 267.

(4) *vāvaḍo* = *vyāpṛtaḥ*.

(5) *pudo* or *puddah* = *putrah*.

(6) *giddho* = *grdhrah*.

(8) The Māhārāṣṭrī forms, by iii. 5, are *savvaḥḥo*, etc., while the prose forms by this sūtra are *savvanḥo*, etc.

(9) *ia* is the proper prose form of the indecl. part.; cf. Hema-ch. 271.

(10) *kadua*, *gadua* = *kṛtvā*, *gatvā*, cf. Hema-ch. 272.

(11) This allows such a form as *vananī* for the neuter nom. of acc. plural, as well as the Māhār *vandī* [v. 26].

(12) Cf. Hema-ch. 269,

(13) *bhaviṣṣadi*, *haviṣṣadi*, *haviṣṣadi* are the common prose forms of the future of *bhū*, not the contracted forms *hossam*, *homimi*, etc.

(14) *de* is used for the root *dā* as *dedi* = *dadāni*; but *daissam* = fut. *dāsyāmi*.

(15) 'kuruṇānā pṛvā vāṣṭatā ca' 'k', 'kura' (vii. 13) 'is' 'contracted to verse.

(16) *Chittha* = *chit*, as *chitthadi* [cf. vi. 63, xi. 14].

(17) *Sumara* is the prose form for *smṛ*; the other form in viii. 18 is poetical

(18) Cf. v. 14, Var. Lect.

(19-20) These are conjectural. "*Achchha* is used in prose for the root *as*, 'to be'; as, *achchhami* = *asmi*," Lassen (p. 34) quotes from the Sansk. Śāstra *achchhaṭ*, *achchhanti*, *achchhatta* or *achchhata*.

"*atthi* is used in prose for the root *as*, 'to be, with the personal affix *tip* i e, *asti*

(21) This is conjectural, cf Lass App, p 56, and Sankṣ Sara, 15. If correct it would imply that *ṣam* is optionally substituted for the affix of the first [third] person sing of the future and also that the previous vowel may be lengthened as *Karissam* or *karisam*, for *karisyāmī*

(22) *atthī* is the prose form for *strī*, 'a woman'

(25) This allows the form *vaam*, 'we, as well as the *amhe* of vi 43

(26) If we adopt Lassen's first conjecture *neh ssitthau* this will refer to vi 2, and prohibit the locative form in *mmi* from being used in prose. As the form in *him* (as, *tahim*, etc) is also found in prose, Lassen proposes a second conject, *neh ssitthah*, but as this rule only refers to vi 2 and *him* would still remain by virtue of vi 7, *neh ssitthau* is no doubt the true reading

(27) The *atmanepada* affixes are not used in prose, cf, Lass p 380

(28) This sut is corrupt, but seems to imply that *e* may be used before any personal affix, as in the Mahar by vii 34

(29) This seems to imply that *e* may be used for the first person of the imperative or potential [cf Lass App] as *bhave* for *bhaveyam* but this is very doubtful. The *cha* would imply that the common form [vii 18 ?] may be also used

(30) Cf iii 18

(31) If Lassen's conjecture is correct the forms of ii 35 are not used in prose

(32) This sut is important as fixing the name of the principal Prakṛt dialect with which the Śaurasenī so nearly agrees. All the rules therefore of Sections i—ix equally apply to the prose or the poetical Prakṛt with the exception of the points mentioned in this Section

APPENDIX

APPENDIX A

[The MS. W contains many sūtras, which are not found in any other; some seem to be taken from Hema-chandra or the Prākṛta Sanjīvanī, but others it is not easy to trace to their source. Those which have already been given in the notes (as in p. 15, note 49. etc.) will not be repeated here. None of those which follow can have any claim to be considered as Vararuchi's and many indeed at once betray a spurious origin.]

॥ स्वरस्मेरयोर्मैश्च^१ ॥ अनयोर्मैस्य लोपः स्यात् ॥ सरो सेरो ।
चकाराद् घसरादौ लोपः । घसरो इत्यादि ॥ १ ॥

॥ धंघयोः^२ ॥ धं ग्घ इत्येतयोः स्थाने टकारादेशः स्यात् ॥
घट्टइ^३ विअट्टो । घर्धते विदग्ध । इत्यादि ॥ २ ॥

॥ संयोगपूर्वो ह्रस्वः^४ ॥ सर्वत्र संयोगपूर्वो ह्रस्वो भवति ॥ किन्ती ।
णिज्जंती । णत्थि ॥ कीर्त्ति । निष्कांत । नास्ति इत्यादि ॥ ३ ॥

॥ दीर्घादिषु वा ॥ दीर्घादिषु^५ शब्देभ्योऽदौ ह्रस्वो वा स्यात् ॥
दिग्घो दीदो । घदो घादो ॥ दीर्घ वाह इत्यादि ॥ ४ ॥

॥ इअ ल्यपश्च^६ ॥ ल्यप् प्रत्ययस्य इअ आदेशः स्यात् चकारात्
च्चा-प्रत्ययस्यापि ॥ विदस्तिअ पदिअ । सुमरिअ करिअ ॥ ५ ॥

१ This is added after iii. 6.

२ After iii. 9.

३ Here and often elsewhere W has a double aspirate, which I have corrected.

४ This and the next, after iv. 1.

५ Cf. iii. 55.

६ This and the next, after iv. 23; both belong to Sect. xii.

॥ त्को ऽपि दुअ ॥ क्ताप्रत्ययस्यापि दुअ आदेशो भवति ॥
गदुअ कदुअ ॥ ३ ॥

॥ भवद्भगवतोरात्वं⁷ ॥ भवद्भगवच्छन्दयोरात्वं विधीयते ॥
भवा भववा कुणइ । संवोधने । हे भवं हे भववं ॥ ७ ॥

॥ जश्शष्टां दा ॥ एपां दा स्यात् ॥ भवदा ॥ भवंतः । भवतः ।
भवता ॥ ८ ॥

॥ उस्डस्योदौ ॥ भवदो एवदो । एवं भगवत् ॥ ९ ॥

॥ एव⁸ सर्वेष्वताधिकारादेशेषु⁹ ॥ अकारादीनां परे
अताधिकारादेशा भवंति ॥ अग्निस्स वाउस्स । अग्नीदो वाऊदो ।
अग्निमि वाउमि ॥ १० ॥

॥ तत्समास्ते येषु न विकारः⁹ ॥ उक्तलक्षणवशाद्येषु येषु विकारो
न दृश्यते ते ते शब्दाः प्राकृतसमा चोद्धव्याः । यथा पुरंदर
इत्यादि ॥ ११ ॥

॥ ल्यप् कारे हीअ¹⁰ ॥ भूते काले ल्यप्प्रत्यस्य हीअ इत्यादेशो
भवति ॥ होहीअ । पढहीअ । हसहीअ ॥ भूय । पाड्य ॥ हस्य ॥ १२ ॥

॥ हेहिमः¹¹ ॥ हि तापे । सस्य घातोर्हिमादेशो भवति ।
हिमइ ॥ १३ ॥

॥ जयतेर्वा¹² ॥ जि इत्यस्य वा णकारो भवति । जिणइ
जिअइ ॥ १४ ॥

7 This and the two next follow v. 44

8 After vi. 60.

9 The last sūt in Book vi, a long list of ex. is omitted.

10 After vii. 24 [cf. note to vii. 23], this sūt seems unaccountable

11 After viii. 6.

12 This sūt. comes after W's version of viii. 56 (hence the *na kāra*) which in W follows viii. 14; [cf. Var. Lect.]

॥ नोपसर्गस्य¹³ ॥ स्मृ इत्येतस्य सोपसर्गस्य भरसुमरौ न
स्यातां ॥ विस्सरइ । पस्सरइ । अणुस्सरइ । अहिस्सरइ ॥ १५ ॥

॥ खिदेर्जूरविभूरौ¹⁴ ॥ खिद दैन्ये । अस्य जूरविसूरौ भवतः ॥
जूरइ विसूरइ ॥ १६ ॥

॥ राजेरेहः ॥ राजृ दीप्तौ । अस्य धातोरेहादेशो भवति ।
रेहइ¹⁵ ॥ १७ ॥

॥ इपेर्महः ॥ इप इच्चायां ॥ अस्य धातोर्महादेशो भवति ।
महइ¹⁶ ॥ १८ ॥

॥ व्यघेर्विभः ॥ व्यघ ताडने । धातोर्विभादेशो भवति ।
विभइ¹⁷ ॥ १९ ॥

॥ अतेश्वरखः ॥ अद भक्षणे । अस्य धातोश्चरखादेशो भवति ।
चरखइ¹⁸ ॥ २० ॥

॥ दाधाणोडीङामेत्वं कर्तरि ॥ एषां¹⁹ कर्तरि एत्वं स्यात् ॥ देह
घेइ उड्डेइ । ददाति दधाति नयति उड्डीयते ॥ २१ ॥

॥ कथेर्ह²⁰ ॥ कथ वाक्यप्रबंधे । अस्य धातोस्थकारस्य हकारो
भवति । कहइ ॥ २२ ॥

¹³ This sūtr. follows and restricts viii 18, the *m* being elided by iii 2.

¹⁴ This and the five next sūtras follow viii. 37. W also has *visūra* in viii. 63, which proves this to be an interpolation.

¹⁵ Cod. *ri-*.

¹⁶ Cod *mabāi*.

¹⁷ Cod *vibbbbas*, whence Delius conject. *vijjba*.

¹⁸ *Sic* Cod, the *skb* may be an error for *kbbb*.

¹⁹ I omit the recapitulation of the roots.

²⁰ This and the next, after viii. 38.

॥ कष्टेष्टः ॥ कष्ट विपाके । अस्य धातोरन्त्यस्य ट्त्वं भवति ।
कटइ । कष्टयति ॥ २३ ॥

॥ वचवदोश्च²¹ ॥ एतयोरन्त्यस्य द्वित्वं वा स्यात् । चकारादोत्वं-
च ॥ वोचइ वोचइ । वोलइ वोलइ ॥ वक्ति वदति । वदो दो ल
इति²² लत्वं ॥ २४ ॥

॥ विकरणानामनियमः²³ ॥ विकरणानां शब्दानामनियमो
भवति ॥ होज्जइ । हविज्जइ । हणिज्जइ । हम्मइ । वेत्थइ । धत्थइ ।
कीरइ ॥ भूयते ह्यते हन्यते गृह्यते क्रियते इत्यादि ॥ २५ ॥

॥ उपमायां विश्ववौ²⁴ ॥ २६ ॥

॥ इतिशब्जस्य पदांते²⁵ त्ति ॥ २७ ॥

॥ उ क्षेपविस्मयसूचनासु²⁶ ॥ २८ ॥

॥ मनागर्थे मण ॥ २९ ॥

॥ हे भो आमन्त्रणे²⁷ ॥ ३० ॥

॥ आम् स्वीकृतौ²⁸ ॥ ३१ ॥

॥ शटितिशब्दे क्षत्ति ॥ ३२ ॥

21 After viii 53, the Commentary's *chakara* is wrong as there is no sut for *otvam*

22 Cf ii 12 (?)

23 After viii 71 before *ajesa babulam*, cf Var, Lect., p 81

24 This and the next after ix 3, I omit the Comm and ex as being needless in sutras on *nipatab*

25 Cf i 14

26 This and the next after ix 8

27 After ix 13

28 This and the remaining sutras are inserted after ix 15 (being immediately preceded by the Var Lect., of sūt 9 q v. in notes)

॥ दाहिणो दक्षिणे वा²⁹ ॥ ३३ ॥

॥ अप्यर्थे विपी पदांते ॥ ३४ ॥

॥ तंस तिर्यगर्थे ॥ ३५ ॥

॥ शनैः सणिञ्च ॥ ३६ ॥

॥ द्वित्थं व्रीडितभीतयोः³⁰ ॥ ३७ ॥

॥ हृत्तपराहृत्तावभिमुखपराङ्मुखयोः³¹ ॥ ३८ ॥

॥ बाहिरं बहिः ॥ ३९ ॥

॥ उण पुनः ॥ ४० ॥

॥ अंतो अतरर्थे ॥ ४१ ॥

29 With Comm *dakṣiṇāsabde dābino nipātyate uikalpena, dābino pavano*

30 For this, cf. viii, 62, note, the ex. given is *bṛiṣham dattibhūṣa rāam=bḥitāsmi dristvā rājānam*

31 The Pr Sanj and Hemach both allow *bṛiṣṭa* to be used in the sense of *abbimukha*, cf. Appendix B.; IV's ex is *bṛiṣṭam gāam*

APPENDIX B

ON PAGE 35. (IV 25, COMM.)

The passage enclosed in brackets is only found in AC and stands in A as follows :—

कचिदा मतुपोन्तस्य¹ मंतो (altered in a later hand to -त्वो)
 त्वा दृश्यते कचित् । हणुमंतो । इलालावपरे प्रायः शैषिकेषु
 प्रयुज्यते । पुरोभवं पुरिष्ठं² । आत्मीयं अणुल्लं³ । परिमाणे किमादिभ्यो
 भवंति एवैद्दहादयः । एद्दहो । कित्तिभं । पत्तिभं । जेत्तिभं । जेद्दहं ।
 तेत्तीभं तेद्दहं कृत्ये साहूः³ । नमित्यन्ये देशो शब्दः स इष्यते
 साताहूत्तं । सहसुत्तं । जातौ³ वा स्वार्थिकः कः । जातो स्वार्थे
 ककारः प्रयोक्तव्यः ।

1 C: न्यस्य मतो ता

2 C शालु.

3 C जीतौ and जा- in next line: C has no other Var Lect. worthy of notice

The division of the passage into sūtras (proposed by Lassen, *cf.* *Inst.*, p. 93) is open to several objections:

1. The silence of the MSS. BDEW; there being no instance of a sūtra, much less of several sūtrās, being found in AC *alone*, although the other MSS. contain sūtras not found in AC. 2. The two MSS. themselves do not seem to give them as sūtras, as in every instance, if we separate off a part as the sūt., the Comm. is thereby rendered incomplete. 3. The passage needs hardly any alteration to run at once into verse, with

the examples interposed between each line, with the exception of the last two lines, of which more presently.

As printed in the text, I conceive the passage to be quoted by the Scholiast at the end of the Comm. on sūt. 25, for it should be borne in mind that the first three verses still refer to the affix *matup*, which is the subject of that sūt., and the fourth seems only added because other Grammarians (*styanye*), had introduced a pronominal affix, which the author of the verse maintains to be merely a provincialism.

The Prāk. Sanj. in the course of its corrupt Comm. on sūt. 25, gives *appullam* and *purillam* (explaining the former by *ātmiyam*, and the latter by *purobbavam paura styam*) and then adds *Bhavettām* (sic) *matupo 'ntyasya ākārastu tatbā kvacbit, hanumā hanumanto, sankhyāyāb krtvaso buttam abhimukhye 'pi⁴ drśyate; panchabuttam, panchakritvas, cbbahuttam śatakritvas, saabuttam śatakritvas; prabuttam, priyābbhimukham; istau kimyattadeladbbhyab parimāne tiibau (tiiddabau?), kettiam, keddabam, kim parimānam asya kiyat, jettiam jeddabam, yāvat, etc.* These do not appear to be given as new sūtras, but follow in the course of the Comm. After these comes a new sūtra, "*Svārthe ko vā, asminārthe prātipadikāt kapratyayo bhavati vā, bhamarao, bbramara ,pakse bhamaro,*" with other similar ex.

Hema-chandra in a corresponding passage has the following sūtras, which may have occasioned the introduction of the lines in Bhāmaha at all.

4 This sense of *abhimukha* is given to *butta* by Hema-ch. also, see *infra* Cf. the spurious sūt. of W (No 38) App. A

॥ यत्तदेतदो ऽतोरित्तिअ एतल्लुक् च ॥ एम्यः परस्य डावादेस्तः
परिमाणार्थस्य इत्तिअ इत्यादेशो भवति । एतदो लुक् च । यावत्
जित्तिअं । तावत् तित्तिअ । एतावत् इत्तिअं ।

॥ इदंकिमश्च डेत्तिअडित्तिलडेहहाः ॥ इदंकिंभ्यां यत्तदेतद्भ्यश्च
परस्यातोडावतोवाँ (sic) डित एत्तिअ इत्तिल एहह इत्यादेशा
भवन्ति । एतल्लुक् च । इयत् एत्तिअं एत्तिलं एहहं । कियत् । केत्तिअं
कित्तिलं केहहं etc.

॥ कृत्वसो हृत्तं ॥ with ex. सअहृत्तं सहस्रहृत्तं । कथं प्रियाभि-
मुपं पिअहृत्तं । अभिमुखार्थेन हृत्तशब्देन भविष्यति ।

॥ आल्विल्लोल्लालघंतमंतेत्तेरमणा मतोः ॥

One ex. of *manta* is *hanumanto*, of *itta* (sic) *mānastto*,
of *ira*, *gavviro*, of *mana*, *dhanamano* ; then comes
kechin-mādeśam apīchchhanti, *hanumā*.

After three unimportant sūtras we have

॥ डिल्लडुल्लौ भवे ॥ भवे ऽर्थे नास्म परौ इल्ल उल्ल इत्येतौ डितौ
प्रत्ययौ भवत । पुरिल्लं अप्पुल्लं etc.

॥ स्वार्थे कश्च वा ॥ स्वाथै कश्चकारादिल्लोल्लौ डितौ प्रत्ययौ वा
भवरः ।

Hema-ch, therefore, and the author of the Pr. Sanj. both confirm the corrections which I have made in the text, down to p. 36, line 2, the only part which is left uncorrected being the two succeeding lines. These will not readily run into verse, and certainly bear strong marks of being a sūt. and mutilated Comm. The *jātan* at the commencement seems inexplicable, and the absence of any ex. proves that the Comm. is imperfect. Whether we should read it *svārthe ko vā*, or whether under the *jātan* there is hid some

allusion to Hema-chandra's *illollau dītau* is doubtful; but as it stands, *jātau* is almost unintelligible, and certainly is unsupported by either of the Gramm. who are our authorities for the meaning of the whole passage (Cf. the Schol. quoted by Stenzler, Introd. *Mṛchchhak.*, p. vi., which also partly runs into verse). All the MSS. agree in adding *svārthe* in the Comm. of sūt. 26, which is a strong argument for a sūtra like this having dropped out here.

APPENDIX C

HEMA-CHANDRA'S CHAPTER ON THE SAURASENI DIALECT

[As the twelfth Section of Vararuchi has no Comm. and is therefore in several places corrupt, I have added an abridgement of Hema-chandra's corresponding rules from the MSS. 200 (a) and 171 (b) in the Walker Collection in the Bodleian. This and the sūtras of the Sanksh. Sāra (Lassen App., p. 51) are of great use in correcting Vararuchi. The numbers affixed are given from *b*, which numbers all the sūtras. The Śaurasenī Bhāṣā takes up SS. 260—286 of the fourth Pāda.]

TO DO 'NĀDAU SAURASENYĀM AYUKTASYA
(260)

saurasenyām bhāṣāyām anādāv apadādaḥ vartamānasya
takārasya dakāro bhavati, na ched asau varnāntareṇa
samyukto bhavati (Var. XII. 3)

ADHAS KVACHIT. (261.)

varnāntarasya adho vartamānasya tasya do bhavati,
kvachillakṣyānusāreṇa, mahando, andeuram.

VĀDES TĀVATI. (262.)

With examples 'dāva,' 'tāva.'

Ā ĀMANTRYE SAU VENO NAḤ. (263.)

ino nakārasya āmantrye sau pare ākāro vā bhavati; bho
kanchuiā, pakse bho tavassī. (ā is optionally substituted
in the voc. for the *n* of words ending in *in*.)

MO VĀ. (264)

āmantrye sau nakārasya mo vā bhavati, bho rāam, etc.

BHAVADBHAGAVATOḤ. (265.)

āmantrya iti nivṛttam ; anayos saū pate nasya mo bhavati, bhavam, etc. (In this and the preceding rule the final *m* becomes anusvāra ; cf. Var. iv. 12)

VĀ RYYO YYAḤ. (266)

ryasya yyo vā bhavati, ayyautto, pakse ajja (cf. Var. iii. 17, x. 11).

THO DHAḤ. (267.)

The Comm. adds 'apaṭāḍau' (Var. xii. 3)

IHAHACHOR HASYA. (268.)

dh is substituted for the *b* of *iha*, and the Prākṛt suffix of the 2d pers. plur. imperative (which Hema ch. calls *bach*, cf. Var. vii. 19) as *idha* or *iha*, 'here,' *hodha* or *hoha*, 'be ye'

BHUVO BHAḤ. (269)

The Comm. adds *vā* with ex. *bhodi*, *hodi*, *bhuvadi*, *huvadi*, *bhavadi*, *havadi* (Var. xii. 12)

PORVASYA PURAVAḤ (270.)

The Comm. adds *va*.

KTVA IADONAU (271.)

With ex. *bhaviṣ*, *bhodūna*, *haviṣ*, *hodūna* (the MSS. have *ṣa* for *ṣa*, but both frequently write *y* for *a*) *pakse*, *bhottā*, *hattā* (Var. xii. 9).

KRGAMO DADUAḤ (272)

ābhyām parasya kvāpratyasya, dit adua ityādeśo bhavati ; *gadua*, etc. (Var. xii. 10)

DIR ICHECHOḤ (273)

ityādinām ādyatrayasy' adyasya 'ichechān' iti vihitayor ichechos sthāne dir bhavati, veti nivṛttam, *deda*, *bhedi*.

ATO DEŚCHA. (274.)

akārāt parayor ichechos sthāne deh (chakārād dīścha)
bhavati ; gachchhade, gachchhadi ; ata iti kim, nedi,
bhodi.

BHAVIṢYATI SSIH. (275.)

The Comm. adds 'hissāhām apavādaḥ' (cf. Var. vii. 12.
13) with ex. bhavissidi, gachhissidi.

ATO NĀSER DĀDODĀDŪ. (276.)

akārātparasya naseṣ sthāne ādo ādū ityādeśau dītau
bhavataḥ (cf. Sanksh. Sāra, 9 ; and Lass. App., p. 54).

IDĀNIMO DĀNIM. (277.)

(Cf. Var. xi. 15, Var. Lect.)

TASMĀT TĀ. (278.)

MO 'NTYANŅO VEDETOH. (279.)

antyān makārāt para idetos parayor ṇakārāgamo vā
bhavati¹.

EVARTHE YĒVA. (280.)

HANJE CHEṬYĀHWĀNE. (281.)

(This and the remaining sūtras refer to *nīpātāḥ*.)

HIMĀṆAHE VISMAYANIRVEDE. (282.)

ṆAM NANVARTHE. (283.)

AMMAHE HARṢE. (285.)

SEṢAM PRAKṚTAVAT. (286.)

¹ The ex. given are 'kāre, juttam nīmam, juttam[nam,
'kāre, kim nedam, kimedam, evam nedam, evamedam.'

APPENDIX D

ON PAGE 32-33 (III. 58)

It has been stated in the little Introduction to Prākṛ Grammar prefixed to this work, that Lassen has established the principle that a long vowel is shortened before two consonants; with the two subsidiary rules, (a) if the long vowel be retained, one of the consonants is elided, and (b) a short vowel before two consonants is occasionally lengthened by eliding one of them (*cf.* Inst. pp. 41-49). There can be no doubt that these are continually confirmed by the later Prākṛ; but how are we to account for the fact, that Vararuchi nowhere states them in his sūtras? The MS. W has indeed a spurious sūtra, *Samyoga-pūrvva-brasvab*, (see App. A. 3), which, though certainly not Vararuchi's, seems to affirm the first; yet the Prākṛta Sanjīvanī, an elaborate commentary on Vararuchi (for an account of which see preface), never recognises it, even in explaining such a change as that of 'āścharya' to 'achchhlera' (see note, p. 3). Bhāmaha resorts to an artifice to include a partial application of (b) in i 17; and the Sanksh. Sāra allows (b) in its 190th rule, '(dirghab) ad id ul' *lupta-vyañjane*.' (Lass. App. p. 47). But it is only Hema-chandra who states them clearly in the two following rules: (Pāda 1. sūt. 42) *Lupta-ya ra-va-śa-ṣa-sām sa-ṣa-sām dirghab*; — 'wherever a y, r, v, ś, ṣ or s is elided, which precedes or follows an ś, ṣ or s, the preceding vowel is lengthened: as, *pāssai, siso āso, pūso*, etc., for *pāsyati, iṣya, āśvā, puṣya* etc.'—(Pāda

11. sūt. 90) *na dirghānusvārāt* (which follows a sūt corresponding to Var. iii. 50, *q v.*), 'the doubling previously enjoined [cf. Var. iii. 50] is forbidden *after a long vowel* or an anusvāra [for the latter, cf. Var. iii 56], whether these have been introduced by previous rules [*lāksanika*] or are the original letters of the word [*alaksanika*] as *nīśaso* for *nīśvāsa* (where the *ī* is lengthened by Hemachandra's rule quoted above), *īśaro* for *īśvara* (where the *ī* is originally long), and similarly *phāso*, *pāsam* for *sparśa* and *pārśva*,' etc. Bhāmaha by the examples given in his commentary on Vararuchi iii. 58, would seem to include such words under it: but surely if Vararuchi had intended this rule to exercise such a wide influence he would have expressed himself more clearly, and would have specified the class by a better denomination than *śavādī*, as he had before done in a similar case in i. 20 by *tundū rūpesu*, which at once defines the class of words to which it applies, see Comment, *ad locum*. Nor is there any reason, if such principle had been recognised by him, for his inserting such a sūtra as viii 46, as the words therein specified would have at once come within its influence, without needing any further remark. Are we therefore to interpret the silence of Vararuchi as evidence that the principle in question grew up gradually in Prākṛt, and only became fully recognised in later times?

APPENDIX E.

HEMACHANDRA'S SŪTRAS ON VOWELS IN SANDHI

(Cf. Var. iv. 1).

(pāda 1. sūtras 3—9).

[As Vataruchi is defective in this part of Prākṛ Grammar, the following sūtras from Hemachandra are added to supply the deficiency. I have omitted many of the examples, as these are often obscure and corrupt from the general absence of Sanskrit explanations. Lassen has discovered many of these rules by induction from the instances in the plays, cf. Inst., pp. 167-9.]

3 *dirgha hrasvau mitho vrttau*—Vrttau samāse svarānām dirgha-hrasvau bahulum bhavatah, mithah parasparam, hrasvasya dirghah, (*antarvedib*) *antāve*, kvachin na bhavati, 'juvāṇano,' kvachid vikalpah, (*pati grīham*) *paibarm*, *paibaram*, etc.. dirghasya hrasvah [examples obscure in MSS]—kvacid vikalpah, *jaunādam* *jaunādam*, *natsottam* *natsottam*, *vahumubam* *vahūmubam* [cf. note, p 37].

4. *padayoh sandhiḥ vā*.—Sanskṛtoḥtaḥ sandhiḥ sarvah prākṛte padayor vyavasthitavibhāsya bhavati, *vāsesi cāsa* *si* [= *vyāsa* *si*], *visamāavo visamāavo* [explained in marg. by *visamātapah*], etc.—Padayor iti kim? *pāu*, *paī*, etc.—Bahulādhikārāt¹ kvachid ekapade 'pi, *kāhi*, *kābi*.

¹ For this, see Preface.

5. *na yuvarnasyāśve*. ivarnasya cha, u uarnasya asve varne pare [*i e.*, followed by a different vowel], sandhir na bhavati....asva iti kim? puhavīro [=prithivī + īśa].

6. *edotoh surre*.—ekāra okārayohi, pare, sandhir na bhavati.

7. *svarasyodvṛtte*.—vyanjana-sampriktah svarō, vyañ-jane lupte, yo 'vaśisyate, sa 'udvṛtta' iha uchyate [*i e.*, a vowel, which has lost its original consonant by elision, is called *udvṛtta*], svarasya, udvṛtte svare pare, sandhir na bhavati. [*Cf.* Lass. Inst., p. 170].

8. *tyādeb*.—tip-ādīnām svarasya, svare pare, sandhir na bhavati; hoḥ iha = bhavati iha-

9. *luk*.—svarasya, svare pare, bahulam lug bhavati; nīśāsūsāsā = nīśvāsochchlvāsau (nīśvāsa + uchchlvāsa). [*Cf.* note transl. p. 37]

INDEX OF PRAKṚT WORDS

OCCURRING IN THE FOREGOING PAGES:

A. (अ)

A₁=ay₁, ix. 12 (not *api*).

Ansū=aśru, iv. 15 (for gender, cf. note p. 39).

Anso=ansah, iv. 14=aśvah, iv. 15.

Akko=arkah, ii. 1. iii. 3.

Aggī=agnih (v. 14 18. vi. 60, 61.

Aggho=arghah, ii. 1

Ankuso=ankuśah, ii. 43.

Anko=ankah, iv. 17.

Ankollo=ankoṭṭah, ii. 25
(Sans. 'ankoloh' ?)

Angulī=angurī, ii. 30.

Achchha=as (root), xii. 19
(*Ṣaur.*) ?

Achchham=akṣi, iv. 12, 20.

Achchhī=akṣi, iii. 30 iv. 20.

Achchhariam=aścharyam,
xii. 30. (*Ṣaur.*)

Achchheram=aścharyam, i.
5, iii. 18, 40.

Ajaso=ayaśas, ii. 2.

Ajja=aho, ix. 17 (*ārya* or
adya ?)

Ajjhāo=adhyāyah, iii. 28.

Aṭṭhī=asthī (*neut.*), iii. 11, 51.

Anuttanta.

Anuvattanta, } = anuvart-
māna, iv. 5

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chanam, i. 14.

Atulam=atulam, ii. 2.

Attā, attāno=ātman, v. 46
(var. lect.)

Atto=ārtah, iii. 24

Atthī=astī, xii. 20 (*Sour.*) ?

Addhā, addhāno=adhvā, v.
47.

Adhiro=adbīrah, ii. 27.

Apāro=apārah, ii. 2.

Appā, appāno=ātmā, iii. 48.
v. 45, 46.

Appullam=ātmīyam, iv. 25

Amū=asau (*declined*), vi. 23

Ambam=amram, iii. 53 (cf
note transl.).

1 As this Index is intended to comprise chiefly the useful Prakṛt words, I have not always inserted those Prakṛt examples which only reproduce the Sanskrit forms unaltered, and also in case of nominal and pronominal inflexions, I have often contented myself with a single general reference. Wherever the Prakṛt form differs in gender from the Sanskrit, I have noticed the discrepancy.

Amso=ansah, iv 14

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Amhe, } 51

Amhe=vayam, asmāo, vi 43.

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Are, *particle*, ix 15

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Avakkhaī=paśyati viii 69

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Avaranho=aparāhnah, iii 8.

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Avavāsaī=avakāśate, viii 34

Avavāhai=avagahate, viii 34

Avaharai=avaharati, iv. 13

Avahāso=avahasah iv 21

Avahovāsam=ubhaypārś-
vam, iv 33.

Avasarīam=apasritam iv 21
(v 1)

Avvo=aho, ix 10 (*cf* Lass
p 369)

Asivam asivvam=aśivam iii
58

Asu asum iv 16, *see* āsu,
infra

Aso (or rather 'aso,' *cf* i 2)=
aśvah iii 58

Assa, assim=asya, asmin, vi
15-17

Asso=aśvah, i 2 iii 58

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15.

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Āado=āgatah, ii 7.

Āidi=ākritīh, ii 7

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Ānalakkhambho, } =alānas-
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Āpelo=apīdah i 19

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Āsī=asit vii 25

Āso=aśvah, i 2 (iii 58?)

Āsu asum=āsu (*conject*) iv.
16

Ābiyāi=abhiyātīh, i 2

I (इ)

Ia=iti, i 14

Iarassim, etc =itarasmīn vi
2

Ingalo=angārah i 3 ii 30

Ingiajjo=ingitajnah, iii 5

- Ingianno=ingitajñah, xii 8.
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- Inam }
Inam } =idam, vi 18.
Idam }
- Itthi=stri, xii. 22 (*Saur.*)
- Ima=idam (crude form), vi.
14, 15, 16.
- Iminā, imena=anena, vi. 3,
14.
- Imesin=esām, āsām, vi. 4
- Isi (īsi ?)=īśat, i. 3
- Isi=īśah, i 28
- Issaro=īśvarah, iii. 58
- Iha=idam (*loc. sing.*), vi. 16,
17.
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32.
- Uppalam=upalm, iii 1.
- Uppāo=utpātah, iii, 1.
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- Umbaram=udumbarm, iv. 2.
- Umbā=uśmā, iii, 32.
- Ulavo=ulapah, ii. 15.
- Ulūhalam=ulūkkhalam, i 21.
- Uvvivaī=udvijate, viii, 43
- Uvvellai=udveṣtate, viii 41.
- Uvasaggo=upasargah, ii 15.
- Ussavo=utsavah, iii. 42.
(*cf.* v l.)
- Ussuo=utsukah, iii. 42.

I. (ई)

- Isāḷu=īrṣāvān, iv. 25.
- Isaro=īśvarah, iii. 58.

U. (उ)

- Ua, uaha=paśya, paśyata, i.
14 (*Cf.* transl note).
- Ukkā=ulkā, iii 3.
- Ukkero=utkarah, i 5
- Ukkhaam, ukkhā=utkhātam,
i 10.
- Uchchhā=ukṣā, iii. 30.
- Uchchhitto=utkṣiptah,
iii 30
- Uchchhū=īkshuh, i 15.
iii. 30,
- Ujjuo (ījukah), iii 52.
- Uttarijjam, }
Uttariam, } =uttariyam,
ii 17.
- E. (ए)
- Ea=eva, iv. 5.
- Eam=ekam, iii. 58=evam,
iv. 5.
- Eāraha=ekādaśa, ii. 14, 44
- Ekam=ekam, iii. 58
- Enhim=idānim, iv. 33
- Ettiam, } =etavat, iv 25.
Comm. (*cf.* App
Eddaham, } B)
- Etto=etasmāt, vi 20, 21
- Ettha=etasmān, vi 21 (or
rather 'atra', *cf.* Lass. p.
129)
- Edam=etad, enam, vi 22.
- Edinā, edeṇa=etena, vi. 3
- Edesim, }
Edāna, } =eteṣāṃ, etāsāṃ,
Edānam, } vi. 4

Erāvano=arāvatah, ti, 35, 11

11

Erīso=īdrīśah, i, 19, 31

Evva=eva, iv, 5

Eśa, eśi, eśc=eshah, xi, 10

(Mag)

Esa, eso=eshah vi, 19, 22

O. (ओ)

Okhalam=ulukhalm i, 21

Qvahaī=avagabate, viii, 34

Ovāsaī=avakāsate, viii, 35

Osāriam=apasaritam iv, 21

Ohāso=avahāsah iv, 21

K (क)

Kaam—krtam i, 27 v, 23

(cf note)

Kaīavo=kaitavah (?) i, 36

Kaīa=kadā vi, 8

Kaī=kapih, ii, 2

Kaurao=kauravah, i, 42

Kausalo=kauśalam (?) i, 42

Kachcham=Karyam x, 11

(Paś)

Kanja=kanyā, x, 10 (Paś)

Kanjaū=kanyakā xii, 7

(Saur)

Kaḍe=kṛtāh, xi, 15 (Mag)

Kaḍhaī=kvathati, viii, 39

Kaḍhoram=kajhoram ii, 24

Kapaam=kanakam, ii, 42

Kanūro karṇi=karnikarah
iii, 58

Kannaūram } =karnapūram
Kannaūram, } iv, 1

Kaneru=Karenuh (fem only)
iv, 28

Kanbo=Kṛsnah, iii, 33, 61

Kattari=Kartari iii, 24

Katto kado=kasmāt, vi, 9

Katttha, kammī, etc=kasmīn,
vi, 7

Kadua=kṛtvā xii, 10 (Saur)
cf Hema ch App C

Kandoṭto=utpalam (Sans
kandotah?) iv, 33

Kamandho=kabandhah
(Sans kamandhah?) ii, 19,

Kammo=karman, iv, 6, 18

Kamso=kansah iv, 14

(note tr)

Kayye=kāryam, xi, 7 (Mag)

Kara—Kr (dukrin) viii, 13
xii, 15

Karidāni=kṛtvā, xi, 16
(Mag)

Karisa=kṛiṣ (root) viii, 11

Kariso=kariṣah i, 18

Kalambo=kadambah ii, 12,

Kalunam=karuṇam, ii, 30

Kalharam=kahlāram iii, 8

Kasajam=kashjam, x, 6
(Paś)

Kasano=kṛṣṇah, iii, 61

Kasāam=keṣṭyam ii, 43

Kaha kaham=katham iv, 16

Kahim etc=kasmīn vi, 7, 8

Kā=kṛ (dukrin) viii, 17.

- Kāūṇa=kr̥tvā, iv. 23. viii. 17.
 Kātūnaṃ=kr̥tvā, x- 13.
 (Paś)
 Kālāsam, Kālāa=kalāyasam.
 iv. 3.
 Kāsa=kasya, vi. 5.
 Kāham=karīṣyāmi, vii. 16.
 Kāhāvano=kārsāpanah, iii.
 39.
 Kāhīa=chakāra, viii. 17, cf.
 vii 24.
 Kāhe=kadā, vi 8.
 Kū=kr̥tūh, i, 28
 Kichchā=kr̥tya, i 28.
 Kīnā=kena, vi. 3.
 Kīnāi=kr̥nāti, viii. 30.
 Kīno=kīnu, ix. 9.
 Kītī=kr̥tūh, iii. 24.
 Kīra, kīla=kīla, ix 5
 Kīrīā=kr̥yā, iii. 60
 Kīrīto=kr̥tāh, iii. 62
 Kīlanto=klāntah, iii 62
 Kīlīṭṭham, klīṭṭam, iii. 60.
 Kīleso=kleśah, iii. 62,
 Kīlīṭṭam=klīṭṭam, i 33.
 Kīvā=kr̥pā, i 28
 Kīṣī=kr̥śīh, i. 28
 Kīssā=kasyāh, vi. 6.
 Kīa, kīā, kīi, kīe.=kasyāh. vi
 6. (cf. v. 24, transl. note).
 Kīraī=kr̥yate, viii. 60
 Kīse=kasyāh, vi. 6
 Kualāam, kuva=kuvalayam.
 iv. 5.
 Kukheao=kaukṣeyakah, i 44.
 Kuchchbī=kukṣīh, iii. 30.
 Kuna=kr̥ (dukr̥n), viii. 13.
 Kumbhaāro, } = kumbha-
 Kumbhāro, } kārāh, iv. 1.
 Kusumappaaro, } =kusuma-
 Kusumapaaro, } prakarah,
 iii. 57.
 Kedhavo=kaṭṭabhah, ii 21,
 29.
 Kettiam, } =kīyat, iv. 25.
 Keddaham, } Comm. cf. App.
 B.
 Keriso=kīdrśah, i. 19; cf. i.
 31.
 Kelāso=kālāsah, i 35.
 Kevattao=kaivartakah, iii 22.
 Kesim=keśām, kāśām, vi. 4.
 Koṭṭimam=kuṭṭimam, i 20.
 Kotthuhō=kaustubhah, i. 41.
 iii 12.
 Komuī=kaumudī i. 41.
 Kosambī=kausāmbi, i 41.
 Kosalo=kausālam (?), i. 42.
 Kkhu=khalu, ix. 6.

 Kh (क्)
- Khañom=khādītam, i. 10.
 Kbaggo=khadgah, iii, 1
 Khaṇam=kṣaṇam, iii 31.
 Khado=kṣatah, iii. 29.
 Khando=skandah, iii 29
 Khandho=skandhah, iii. 29.
 Khamā=kṣamā, iii. 31=
 kshamā, iii. 63.
 Khambho=stambhah, 14, 50.
 Khamam=skhalitam, iii. 1, 50.

Khā=khād (*root*), viii. 27.
 Khātam=khāditam, i. 10.
 Khānū=sthānūh, iii. 15.
 Khujo=kubjah, ii. 34.
 Khuppa=masj (*root*), viii. 68.
 Khodao=sphoṭakah, iii. 16.

G. (ग)

Gā=gadā, ii. 2
 Gauravam=gauravam, i. 43.
 Gao=gajah, ii. 2.
 Gaggaro=gudgadah, ii. 13
 Gachchham=gamiṣyāmi, vii. 16.
 Gade=gatah, xi. 15 (*Mag*)
 Gaddo=gartāh, iii. 25
 Gaddaho=gardabhah, iii. 26.
 Gadua=gatvā, xii. 10. (*Ṣaur*)
 Gabhainam=garbhitam, ii. 10
 Gammāi, }
 Gamijai, } =gamyate, vii. 9
 Gamiai, } vii. 58
 Garho=garhah, iii. 62
 Garuam, } =guru, gurvī, i. 22.
 Garui, } (cf. iii. 65).
 Gahavaī=gṛhapatiḥ, iv. 32.
 Gahijai, gāhi=grhyate, viii. 61.
 Gahiram=gabhīram, i. 18.
 Gā gā=gai-((*root*)) viii. 25
 26
 Garavah=gaurvam, i. 43.
 Gāhā=gāthā, ii. 27.
 Giṭhī=grīṣṭh, i. 28.
 Giddho=grdhrāh, xii. 6
 (*Ṣaur*)?

Gimho=grīṣmah, iii. 32.
 Girā=gir, iv. 8.
 Gunṭhī=grīṣṭh, iv. 15.
 Gujjhao=guhyakah, iii. 28.
 Genha=grah (*root*), viii. 15=
 grhāna, ix. 2.
 Gotṭhī=goṣṭhī, iii. 1
 Golā=godāvarī, iv. 33

Gh, (घ)

Ghaṇā=ghrṇā, i. 27.
 Gharam=grham, iv. 32, 33.
 Ghe, } =grah (*root*), viii. 16
 Ghet, } (cf. transl.)
 Gheūna=grhitvā, iv. 23.
 Ghetavvam = grahitavyam,
 viii. 16.
 Ghetūna=grhitvā, viii. 16
 (cf. note, transl.)
 Ghetūnam=grhitvā, x. 13
 (Pais)
 Gholā=ghuna (*root*), viii. 6.

Ch. (च)

Chaitto=chaitrah, i. 36
 Chaitthi=chaturthi, i. 9.
 Chaūddha=chaturdaśa, ii. 14.
 Chaūddhi=chatudaśi, i. 9
 Chadu, chāḍu=chāḍu, i. 10
 Chatuṇham (chaṇḥam?)=
 chaturnām, vi. 59.
 Chātāri, } =chatvārah,
 Chātāro, } chaturah, vi. 58.
 Chaṇḍimā=chandrikā, ii. 6.

Chando, chandro = chandrah,
iii. 4.

Chamaram, chā = chāmaram,
i. 10.

Champaī = charchayati, viii.
65.

Chalaī, challaī = chalaṭi, viii.
53.

Chalano = charanaḥ, ii. 30.

Chātuliam = chāturyam, iv. 33

Chīṭha = śthā, xii. 16. (*Saur*):
cf. vi. 63 xi. 14

Chinaī = chinoti, viii. 29.

Chindham, } = chihnam, i. 12.
iii. 34.

Chendham, }

Chulādo = kirāṭah, ii. 30, 33.

Chīṣṭha = śthā, xi. 14 (*Māg*)

Chihuro = chikurah, ii. 4.

Chumvaī (-baī) = chumbati,
vii. 71

Chotthī, } = chaturthī, cha-
turdaśi, i. 9, cf.

Choddahī, } ii. 44.

Choriam = chauryam, iii. 20.

Chh. (३)

Chhaṭṭhī = saṣṭhī, ii. 41

Chhanam = kṣanam (kṣa-
nah?), iii. 31.

Chhāṭṭavanno = saptaparnaḥ,
ii. 41

Chhamā = kṣamā iii. 31.

Chhammuho = kṣammukhaḥ,
ii. 41.

Chhāram = kṣāram, iii. 30

Chhāvao = sāvakah, ii. 41.

Chhāhā, -i = chhāyā, ii. 18. v.
24.

Chbindaī = chhinatti, viii. 38

Chhiram = kṣiram, iii. 30

Chhuam = kṣutam, iii. 30.

Chhunuo = kṣunnah, iii. 30.

Chhuddho = kṣubdhah, iii. 30.

Chhuraṃ = kṣurah (*masc.*)

iii. 30.

Chhettam = kṣetram, iii. 30.

J. (३)

Jaā, jaī = yadā, i. 11

Jaīā, etc. = yadā, vi. 8

Jaunaadam, } = yamunātaṭam,
iv. 1.

Jaunāadam, }

Jaunā = yamunā, ii. 3.

Jakkho = yakshah, ii. 31 iii
29, 51.

Janjo = yajñah, xii. 7. (*Saur.*)

Jatthī = yaṣṭih, ii. 31 (cf. note.
tr)

Jadharam = jatharam, ii. 24

Jannao = janakah, iii. 52.

Janno = yajñah, iii. 44.

Janhū = jahnuh, iii. 33

Jatto, jado = yasmāt, vi. 9.

Jampai = jalpati, viii. 24

Jambhāī = jimbhate, viii. 14

Jammo = janma, iii. 43 iv. 18.

Jaso = yaśas, ii. 31. iv. 6, 18

Jaha, jahā = yathā, i. 10

Jahano (nam?) = jaghanam
(neut) ii. 27.

Jahitṭhilo=yudhishthirah 1

22 ii 30

Jā=yāvat iv 5

Jāna=jnā, (root), viii 23

Jamauo=jāmatrkah 1 29

Jamāā, aro=jamata v 35

Java=yāvat, iv 5

Jasa=yasya, vi 5

Jahe=yada, vi 8

Jina=ji (root), viii 56 57

Jina=yena, vi 3

Jivvai=jyate, viii 57 (cf vii 9)

Jissā etc=yasyah, vi 6

Jiam=jivitam ii 2 iv 5

Jii jic, etc=yasyah vi 6 (cf v 22)

Jia=jya, iii 66

Jiviam=jivitam iv 6

Jihā=jihwa 1 17 iii 54

Jujhai=yudhyate viii 48

Juguchcha=jugupsa iii 40

Juggam=yugmam iii 2

Juvā juvāno=yuvā, v 47

Juggam=yugmam iii 2

Juvā, juvano=yuvā v 47

Jūra=kruḍh (root) viii 64

Jettiam, } =yāvat, iv 25 (cf
App B)

Jeddaham }

Jevva=eva, xii 23 (Saur)

Joggo=yogyah iii 2

Jovanavanto=yauvanavān iv 25

Jovanam=yauvanam 1 41
iii 52

Jh, (झ)

Jhā, jhāa=dhya1 (root) viii 25, 26

Jhijja=kṣi (root), viii 37

Th (ञ)

Thū thāa=sthā (root) viii 25, 26

Thiam=sthitam, v 13, 22

D (ढ)

Dando=dandaḥ ii 35 (cf xii 31)

Dasano=daśanah, ii 35

Dolā=dola, ii 35 (cf xii 31)

N. (ण)

Naanam=nayanam ii 2

Naaram=nagaram, ii 2

Naiggāmo=nadigramah iii 57

Naisotto=nadīśrotas iv 1 (cf iii 52)

Nṛi=nadī ii 42 v 19 22 29 vi 60

Nareāmo=nadigrāmah, iii 57

Naisotto=nadīśrotas, iv 1

Naūlam=nakulam, ii 2

Nakkho=nakhah iii 58

Naeo=nagnah iii 2

Nachchai=nṛtyati viii 47

Nattao-I=nattakah -kī iii 27

Nado=natah, II. 20.
 Navara=kevala, IX. 7.
 Navari, *particle*, IX. 8.
 Navī=na+api, IX. 16.
 Naham=nabhas, IV. 6. 19
 Naho=nakhah, III. 58.
 Nāhalo=lāhalah (?), II. 40 ;
 cf var. lect. and note,
 transl
 Nīachchha (?)=drś, VIII. 69 ;
 cf note, transl and v. 2.
 Nīchcham=nityam III. 27.
 Nījharo=nirjarah, III. 51.
 Nīṭṭhuro=nīsthurah, III. 1.
 Nīdālam=lalatam (Sans.
 nīṭālam, IV. 33
 Nīddā=nīdrā, I. 12
 Nīddālū=nīdrāvān IV. 25.
 Nīpphāo=nīṣpyāyah III. 35.
 Nīmānai=nirmāti, VIII. 36
 Nivattao=nivartakah, III. 24
 Nivido=nivīdah, II. 23.
 Nīvvudam=nīrvrtam, I. 29
 Nīvvudī=nīrvrtih, II. 7.
 Nīsadho=nīśadhah, II. 28.
 Nīśā=nīśā, II. 43
 Nīśāso=nīśvāsah III. 58.
 Nīhaso=nīkaśah, II. 4.
 Nīhio, } =nīhitah, III. 58 (*cf*.
 } IV. 33.
 Nīhitto, }
 Nīśāso=nīśvāsah, III. 58
 Nūnam, nūna=nūnam, IV. 16.
 Neuram=nūpuram, I. 26
 Neddam=nīdam, I. 19, III. 52.
 Neddā=nīdrā, I. 12

Neho=snehah, III. 1. 64.
 No (*ne* varlect)=nah, VI. 44, 51.
 Nomallā=navamallikā, I. 7.
 Nolla=nud (*root*), VIII. 7.
 Nhānam=snānam, III. 33

T. (त)

Taā tai=tadā, I. 11.
 Taānim=tadānim, I. 18,
 Tājam=trītyam, I. 18
 Tai, tae, etc.=tvayā, tvayī,
 VI. 30
 Tāja=tadā, VI. 8
 Taitto, etc.=tvat, VI. 35.
 Tam=tad, tam, VI. 22
 Tam=tvam, VI. 26, twām (?),
 VI. 27.
 Tansam=tryasram, IV. 15.
 Tanam=trīnam, I. 27.
 Tanui=tanvi, III. 65
 Tambam (?) =tāmram, III. 53
 (*cf* note, transl)
 Tambo=stambah, III. 13
 Taraī, tiraī=śaknoti, VIII. 70.
 Talāam=tadāgah (*masc*), II.
 23
 Talaventaam=tālavṛntakam,
 I. 10.
 Talunī=tarunī, X. 5 (*Paś*)
 Taha, tahā=tathā, I. 10.
 Tahi, -m=tasmīn, tarhi, IV
 16. VI. 7.
 Ta=tāvat, IV. 5.
 Tārīso=tādīśah, I. 31.
 Talaventaam=tālavṛntakam,
 I. 10
 Tāva=tāvat, IV. 5, 6

Tasa=tasya, vi 5 11.

Tāhe=tada, vi 8.

Tinā=tena, vi. 3.

Tinni=trayah, trīn, vi 56.

Tinham=tikṣnam, iii 33

=trayānām, vi. 59.

Tissā, tise, tie, -ā, etc.=tasyāh,

vi, 6.

Tihim tisu=tribhīh -su, vi

55, 60

Tujjha, tumha, etc =tava, vi

31

Tujjhe=yūyam, yuṣmān, vi

28, 29 (*Yushmad* declined,

vi 26—39)

Tunho, -hikko=tūṣṇīkah, iii 58

Tum. }

=tvam, tvam, vi

Tumam. } 26, 27.

Tumāi=tvayā, vi 33

Tumo, tuha=tava, vi, 31

Turiam=tvaritam, viii. 5

Tuvara=tvar (*root*), viii 4.

Tuhaaddham, }

=tavārdham, iv 1

Tūram=tūryam, iii 18, 54

Tūsaī=tuṣyati, viii, 46

Te=te, vi 22 =tava, tvayā,

vi 32

Tettiam, }

=tāvat, iv 25

Teddaham, } (cf. App B)

Teraha=trayodaśa ii 14 44

Teraho=trayodaśah, i 5

Teloam }

=trailokyam i 35 iii 58

Tesim=teṣām, tāsām vi. 4

To, tatto=tasmāt vi 10

Tondam=tundah (*masc*), i

20

Tti=tti, i 14 (cf App A, 27)

Th. (थ)

Thavo=stavakah, iii. 12 50

Thānū=sthānuh (*Śiva*), iii 15

Thimpa=trp (*root*), viii 22

Thui=stutih, iii 12

D. (ढ)

Dāichcho=daiṭyah, i 36

Daivam=daivam, i 37. iii 58.

Daissam=dasyāmī, xii 14

(*Śaur*)

Dansaṇam=darśanam, iv 15

Dachchham=drakṣjāmī. vii.

16

Dachchho=dakṣah, iii 30

Dattham=daṣṭam or dṛiṣ-

ṭam, iv 12.

Davaggī=dāvāgnih, i 10

Dasamuho=daśamukhaḥ, ii

45

Dasaraho=dasarathah, ii 45

Dasavalo=daśabalaḥ ii 45

Daha=daśa, ii. 44

Dahamuho=daśamukhaḥ. ii.

45.

Daharaho=daśarathah ii. 45.

Dahavalo=daśabalaḥ, ii 45

Dahim=dadhī, v. 25. 30

Daske=dakṣah, xi 8 (*Adṛg*.)

Dāūna=datvā, iv. 23.
 Dādīmam=dādīmam, ii 23.
 Dādāhā=danṣtrā, iv, 33
 Datūnam=datvā, x 13
 (Paś)
 Dālīmam=dādīmam, ii 23.
 Dāvaggī=dāvāgnih, i 10
 Dāham=dasyām, vii 16
 Diaro=devarah, i 34.
 Diaho=divasah, ii 2 46
 Diggham=dirgham, iii 58
 Diṭṭhī=drisṭih, 28 iii 10,
 50, 51.
 Dinnam=dattam, viii 62
 Disā=diś, iv. 11.
 Diham=dirgham, iii 58
 Duallam, duūlam=duklām,
 i. 25.
 Duam=dvītyam, i 18
 Dukkho=dukkhatah, iii 58.
 Duyyane=duṛjanah, xi 7
 (Mūg)
 Duve=dvau, vi 57.
 Duvvārio=dauvārikah, i. 44.
 Duhāraṃ, duhāraṃ=dvidhā-
 kṣaraṃ, dvidhākṛiyate, i
 16
 Duhio=dukkhatah, iii 58
 Dūmaṣ=dunoti, viii, 8
 De=te (tava), tvaṃ vi 32, =
 dā xii. 14 (Saw)
 Dearo=devarah, i. 34
 Devatthū, devatthū, =devas-
 tatth, iii. 57.
 Devaṃ=daivaṃ, i 37 iii
 58

Dehi=dehi, vi 64.
 Do, doni=dvau, vi. 57.
 Donham=dvayoḥ, vi. 52
 Dohāraṃ, dohāraṃ=dvidhā-
 kṛitam, dvidhākṛiyate, i
 16.
 Dohim, etc =dvābhyām, etc.,
 vi 54.
 Dohaḷo=dohadām (neut), iii
 12 (cf. transl, note)
 Doho, droho=drohah, iii 4

Dh (ष)

Dhanam=dhanam, iv. 12
 Dhanavanto, } =dhanavān, iv
 Dhanālo, } 25
 Dhammīlam } =dhammīlah
 Dhammellam } (masc) i
 12.
 Dhā=dhāv (dhāva) viii, 27
 Dhī=dhūtā (Sant 'dhidā'),
 ii, 33.
 Dhīraṃ=dhīryam, i 39, iii
 28, 54
 Dhunai=dhūnati, viii 56
 Dhutto=dhūrtah, iii 24.
 Dhurā=dhur, iv 8
 Dhuvvā, } =dhūyate, viii
 Dhunijai } 57.
 Dhūcā=dhūtā, ii 33.

P. (ष)

Paḍaṃ, pāḍaṃ=prakṣaṃ,
 i 2
 Pakhale.=prakhalah ii 27

- Pauam, pāuam = prākṛitam, i.
 10
 Pautti = prāvṛtṭiḥ i 29.
 Paumam = padmam, iii 65
 Paurō = pauraḥ, i 42
 Pauriso = pauraṣaḥ, i 42,
 Paottho = prakosthaḥ, i 40,
 Pachchakkham (sic leg) =
 pratyakṣam, iii 27.
 Pachchham = pathyam iii 27
 Pachchhimam = paśchimam
 iii 40
 Pajatto = paryāptah, iii 1
 Pajjunno = pradyumnah, iii
 44
 Paṭṭanam = pattanam iii 23,
 Padaā = patakā, ii 8,
 Pada = pat (root), viii 51.
 Padī = prati, cf ii 8, note,
 transl
 Padinsudam = pratīśrutam iv,
 15
 Padīvaā, pādī = pratipad, i
 2 iv 7.
 Padīvaddi = pratipattih, ii 7
 (cf transl note)
 Paḍisaro = pratisaraḥ, ii 8
 Paḍisiddhi, pādī = pratispard-
 dhan, i 2, iii 37; cf. note,
 p 108.
 Paḍhamo = prathamah, ii 28.
 Pannaraho = panchadaśaḥ, iii.
 44
 Paṇṇāsā = panchāśat, iii 44.
 Paṇḥī, -ho = praśnah, iii 33,
 iv. 20.
 Panbudam = prasnutam iii
 33.
 Pattharo, -thāro = prastārah,
 i 10
 Pabhavaī = prabhavati, iii 3.
 Pamullaī, -ilaī = pramūlati, viii
 54
 Pamho = pakṣmam, iii 32
 Parahuo = parabhrtaḥ, i 29.
 Paribhavaī = paribhavati viii
 3
 Palanghana = pralanghanah,
 ii 27
 Palittam = pradiptam, ii 12.
 Pallattham = paryastam iii
 21
 Pollanam = paryāram, iii 21.
 Pavattho = prakosthaḥ, i 40
 Pavanuddham, } = pavanod-
 Pavanoddham, } dhataḥ,
 } iv. i. cf.
 } note. transl
 Pasuttam, pā = prasuptam, i 2.
 Pasiddhi, pā = prasiddhiḥ, i
 2
 Paharo, pahāro = prahārah,
 i 10
 Paho = pathin, i 13
 Pā, pāa = gbrū (root), viii 20.
 Pāvaḍaṇaṇi = pādapatanaṇi
 iv. i. (cf. note transl)
 Pāuam = prākṛitam, i 10
 Pāuso = prāvṛsh, iv. 11, 18
 Pāḍisiddhi = pratisparddhan, i
 2 iii 37.
 Pāḍinto = prāṇavat, iv 25
 Paḍiṇam = pāḍiyaṇi, i 18

Pārāo, pārāvao=parāvatah,
iv. 5

Pālei=padyate, viii. 10.

Pāvananam=pādapatanam,
iv 1. (cf. note transl)

Piā, piaro=pitā, v 35

Piāpiam piā=pitāpītam, iv
1 (?)

Pikkam=pakvam, i 3, iii 3

Piṭṭham=piṣṭam, i 12

Piva=iva, x 4 (*Pais*)

Piam, pialam=pitam -alam,
iv. 26,

Pinattanam, } =pīnatā, iv. 22
Pinadū, }

Puṣṭham, } =priṣṭham, iv 20
Puṣṭhī, }

Pudo, puḍdo=putrah, xii 5
(*Saur*)

Puppham=puṣpam, iii 35.
51.

Purillam=paurastyam iv 25.
comment : cf. App B. and
transl.

Puriso=puruṣah i 23

Pulaaī=paśyati, viii 69, c
p 85.

Puliśāha=puruṣasya, xi 12
(*Māg*)

Puvvanho=pūrvāhnaḥ, iii 8

Puso, pusso=puṣyaḥ iii 58
[Query *pūso*, cf. App D]

Puhavi=prithavi, i 13, 29

Pekkhaī, pechchhaī=prekṣa-
te, v. 14, var lect, cf. xii.
18, and, p. 85.

Peṭṭham=piṣṭam, i 12.

Pendam, pin-=pindam i 12.

Pemmam=preman iii 52.

[Qy. 'pemmo'? cf iv. 18,
but in Ratn, p. 26, 12,
pemmam]

Perantam=paryantam, i 5
iii. 18

Pokkharo=puṣkarāḥ, i 20
iii 29.

Potthao=pustakam (*neur*),
i 20

Ph. (५)

Phanso=sparśah, iii 36. iv 15.

Phanaso=panasah, ii 37

Phandanam=spandanam,
iii 36

Phariso=sparśah, iii 62.

Pharuso=paruṣah, ii 36

Phaliām=paṣitām (?), viii 9

Phaliḥā=parikhā, ii 30, 36

Phaliho=paricāḥ, ii 30 36.

Phaliho=sphaṭikah, ii. 4. 22.

Phuttaī, } =sphuṣati, viii 53
Phuḍaī }

Bh * (५)

Bhaapphaī=vyāhaspatih iv. 30.

Bhafravo=bhātravah, i. 36.

Bhattam=bhaktam iii 1.
 Bhattāro=bharta, v 31, 33
 Bhaddam=bhadram iv 12
 Bhamaī=bhramatī, viii 71
 Bhamiro=bhramanaśilah, iv
 24
 Bhara=smr (*root*), viii 18,
 cf p 24
 Bharanijjam, } =bharaniyam,
 Bharaniam, } ii 17
 Bharaho=bharatah, ii, 9
 Bhā=bhī (*root*), viii 19
 Bhaanam=bhājanam, iv 4
 Bhāā, bhāaro=bhratā, v 35
 Bhānam=bhājanam iv 4
 Bhāriā=bhārya x 8 (*Pais*)
 Bhingāro=bhīṅgarah i 28
 Bhingo=bhrngah, i 28
 Bhindivalo=bhindīpalah iii
 46

Bhindai=bhinatti, viii 38
 Bhisini ii 38
 Bhuttam=bhuktam iii 50
 Bhumā (?)=bhuh, iv 33
 Bhe=vah (*yusmakam*), vi
 37
 Bhottupa=bhuktivā viii 55

M (म)

Maam=mtam i 27
 Mai, mac=mayā mayi, vi
 46, 52
 Matto etc=mat vi 48
 Matlam=malinam, iv 31
 Maḍam=mukūṣam i 22. ii
 1

Maulam -lo=mukulam, i 22
 ii 2.
 Maūro=mayūrah i 8
 Mauho=mayūkhah i 8
 Mao=mādh ii 2
 Mansam=mansam, iv, 16
 Mansū=śmaśru (*neut*) iv 15
 Maggo=mārgah ii 2 iii 50
 Machchha=makshikā, iii 50
 Majjha=asmad (*base*) [*asmad*
 declined vi 40 53]
 Majjhanno=madhyahnah, iii
 7
 Majjham=madhyam iii 28
 Made=mrtah, xi 15 (*Mag*)
 Madham=mathah (*masc*), ii
 24
 Manansini=manasvini i 2
 iv. 15
 Manduro=mandukah, iv 33
 Mantham=mastam iv. 15
 Mam mamam=mam vi 42
 Mara=mr (*root*), viii 12,
 Marisa=mrś (*root*) viii 11
 Mala=mrđ (*root*) viii 50
 Malinam=malinam iv. 31
 Masānam=śmaśānam iii 6
 Massu=śmaśru (*neut*) iii 6,
 cf iv 15
 Maha majjha etc=mama,
 vi 50
 Mahaaddham, } =mamard-
 Mahaddham } dham iv 1,
 cf note transl
 Mahuam=madhūkam i 24
 Mahum=madhu, v. 25-27, 30.

- Māando=mākandah, iv. 33
 Maā=mātā, v. 32
 Māuo=mātrikah, i. 29
 Māindo=chūtah (mākandah),
 iv. 33
 Mānansmi=manasvini, i. 2
 iv. 15
 Mānuso=mānusah, ii. 42.
 Mālā=mālā v. 19-24 vi. 60
 Malāillo=mālāvan, iv. 25
 Masam=mānsam, iv. 16
 Manko=mrgānkah, i. 28
 Mio=mitrah, iii. 58
 Muchchhā=mrthyā, iii. 27
 Mitto=mitrah, iii. 58
 Mīlānam=mīlānam, iii. 62.
 Miva=iva, ix. 16
 Mungo=mrđangah, i. 3
 Mukkham=muṣkah (masc)
 iii. 29
 Muggaro=mudgarah, iii. 1
 Muggo=mudgah, iii. 1
 Muchchhā=mrchhā, iii. 53
 Munjano=maunjāyana, i.
 44
 Mupa=jnā (roof), viii. 23
 Munālo=mrñālāh, i. 29.
 Mutti=mūrtih, iii. 24
 Muddho=mudgah, iii. 1.
 Muhap=mukhap, ii. 27
 Muhalo=mukharah, ii. 70
 Mūḍhatvapam=mūḍhatvap
 iv. 22
 Mūdhadā=mūdhata iv. 22
 Mehalā=mekhalā, ii. 27
 Meho=megho, ii. 27
 Mekho=megho, x. 3 (Pa)
 Mottā=muktā, i. 20
 Moro=mayūrah, i. 8
 Moho=mayūkkah, i. 8
 Mmiva=iva, ix. 16
 Mhi, mho, mhu, mha=asra
 smah, vii. 7
 R. (२)
 Raanam=ratnam, iii. 60
 Raadam=rajatam, ii. 2, 7.
 Rachchhā=rathyā, iii. 27
 Rannam²=aranyam, i. 4
 Ragno, -nnā=rājñah, -vā, v.
 38, 42.
 Rattam (?)=raktam, viii. 62
 Rattī=rūti, iii. 58
 Ramanijam, } =ramanijam.
 Ramaniam, } ii. 17
 Ramyaji, } =ramyale, viii. 58
 Rammaji, }
 Rasi, rassi=rasmih, iii. 2, 58
 Rāulam, rūlam=rājukulam,
 iv. 1
 Rāī=rājā, v. 36 (declined v.
 36 44)
 Rājō, rājā=rājnah, -pī v. 38
 43
 Rāl=rātrih, iii. 58
 Rāchi=rājan, x. 12 (Paif)

3 This form continually occurs in the Prākrit songs in the 4th Act of the *Uttam* *vrāṭ*

Rāsaho=rāsabhaḥ, ii. 27.
 Rāhā=rādhā, ii. 27.
 Richchho=ṛikṣaḥ, i. 30. iii. 30.
 Riṇam=ṛṇam, i. 30.
 Riddho=ṛddhaḥ, i. 30.
 Rukkho=vṛikṣaḥ, i. 32, iii. 31.
 Ruṇṇam=ruditam, viii. 62.
 Ruddo. rudro=rudraḥ, iii. 4.
 Rundha=rudh (*root*), viii. 49.
 Ruppam=rukmaṃ, iii. 49.
 Ruppini=rukmiṇī, iii. 49.
 Rumbha=rudh (*root*), viii. 49.
 Ruva=rud (*root*), viii. 42.
 Rūsaī=ruṣyati, viii. 46.
 Re, *particle*, ix. 15.
 Rochchham=rodīṣyāmi, vii. 16.
 Rotlūna=ruditvā, viii. 55.
 Rośainto=roṣavān, iv. 25.

L. (ल)

Laggai=lagati, viii. 52.
 Lachchhī=lakṣmī, iii. 30.
 Laṭṭhī=yasṭhī, ii. 32. (*cf.*
 note transl., ii. 31).
 Saskaśe=rākṣasaḥ, xi. 8.
 (Māg.).
 Lahui=laghvi, iii. 45.
 Lūā=rājā, xi. 10. (Māg.).
 Lichchhā=lipsā, iii. 40.
 Lijjhaī=līhyate, viii. 59.
 Luṇa=lū (*root*), viii. 56.
 Luvvaī, luṇjjaī=lūyate, viii. 57.

Lubhaī=mārṣṭi (*mṛij*), viii. 67.
 Loṇam=lavaṇam, i. 7.
 Loddhao=lubdhakaḥ, i. 20. iii. 3.

V. (व)

Vaaī=śaknoti, viii. 70.
 Vaaṇam=vachanam, ii. 2, 42.
 Vaam=vayaṃ, xii. 25. (*Saur*).
 Vaideso=vaideśaḥ, i. 36.
 Vaideho=vaidehaḥ, i. 36.
 Vairam=vairam, i. 36.
 Vaisampāṇo=vaiśam-pāyanaḥ, i. 36.
 Vaisāho=vaiśākhaḥ, i. 36.
 Vaisio=vaiśikaḥ, i. 36.
 Vakkalam=vaikalam, iii. 3.
 Vaggī=vāgmī, iii. 2.
 Vankam=vakram, iv. 15.
 Vachchaī=vrajati, viii. 47.
 Vachchharo=vatsaraḥ, iii. 40.
 Vachchho=vṛikṣaḥ, i. 32. iii. 31. (*declined* v. I—13. 27. vi. 63).
 Vachchho = { vatsaḥ, iii. 40.
 { vakṣas, iii. 30. iv. 18.
 Vajjaī=trasati, viii. 66.
 Vajjhaō=vāhyakaḥ, iii. 28.
 Vanchañṇam=vanchanīyaṃ, iv. 14.
 Vaḍisaṃ=vaḍisaṃ, ii. 23.
 Vaḍḍhaī=vardhate, viii. 44.
 Vaṇam=vanaṃ, iv. 12.
 Vaṇṇo=vaṇaḥ, iv. 15.

- Vanhi=vahnih, iii 33
 Vattamānam=vartamānam,
 iii 24
 Vattia=varṭikā, iii 24.
 Vaddho=vrddhah i 27
 Vandam=vrndam, iv 27
 Vappho=vāspah (uṣman)
 iii 38
 Vanchaniam=vanchaniyam
 (?) iv 14
 Vammaho=manmathah, ii
 39 iii 43
 Vammo=varma, iv, 18
 Vamhañja=brahmanyah, xii
 7 (*Saur*)
 Vamhano=brāhmanah, iii 8
 (*cf vi 64*)
 Vamhā, vamhano=brahmā
 v 47
 Varai=vṛnoti, viii 12
 Valahi=vaḍabhah ii 23
 Valiam=vyalikam, i 18
 Vale *particle*, ix 12
 Vasahi=vasatih, ii 9
 Vasaho=vṛṣhabhah, i 27
 ii 43
 Vahiro=badhirah ii 27
 Vahumuhap } =vadhū-
 Vahūmuhap } mukham.
 iv 1
 Vahū=vadhūh, v 19 21, 29
 vi 60
 Vā vāa=mlai (*root*) viii 21
 Vāḥ=vāch, iv 7
 Vāvaḍapaṇ se ḥā-
 Vāḥ=vāyuh (*declined* v 14—
 18, 27 vi 60 61)
 Varaha=dvadaśa, ii 14, 44
 Vavado (?)=vyapritah xii 4
 (*Saur*)
 Vahittam=vyābṛttam, iii 52
 Vaho=vāṣpah, iii 38, 54
 Via=iva, ix 3, 16 xii 24
 Viaddi=vitardih, iii 26.
 Vianā=vedana, i 34
 Viano=vyajanam (*neut*), i 3
 Vianam=vitanam, ii 2
 Viārullo, viārullo=vikāravat,
 iv 25.
 Vinho=viṭṣṇah, i 28
 Viudam=vivrtam i 29 ii 7
 Viulam=vipulam ii 2
 Vinhiam=vṛnhitam, i 28
 Vikkavo=viklavah, iii 3
 Vikkai. }
 Vikket. } =vikṛante viii 31
 Vichchaddi=vichchhardih,
 iii 26
 Vijjā=vidyā iii 27
 Vijjuli, vijjū=vidyut, iv 26
 iv 9
 Vinchhuo=vṛschikah i 15.
 28 iii 41
 Vinjo=vijnah, xii 7 (*Saur*)
 Vinjato=vijnatah, x 9 (*Pais*)
 Vinjho=vindhyah, iv 14
 Viḍavo=viḍapah ii 20
 Viṇṇāṇap=viṇṇāṇap, iii 44
 Viṇṇū=viṇṇuh i 12 iii 33
 Vippharaso=visparśah, iii
 51, 62
 Vimjho=vindhyah, iv 14
 Vimho=vismayah iii 32

Visai (?) = grasate, viii 28

Visam = viśam, ii 38

Visi = vrshī, i 28

Visūra = khid (*root*), viii 63

Vissaso = viśvāsah iii 58

Vihalo = vihvalah, iii 47

Viriam = vīryam, iii 20

Visattho = visvastah, i 17

Visambho = viśrambhah, i 17

Vissaso = viśvāsah iii 58

Viha = nibhi (*root*), viii 19.

Vujjhaī = budhyate, viii 48

Vuttai (?) = majjati, viii 68.

Vuttanto = vṛttāntah, i 29

Vundavanam = vrndāvanam,
i 29

Vea = eva, ix 3

Veana = vedanā, i 34, cf.
iv 1

Vechchham = vetsyāmi, vii, 16

Vajjam = vaidyam, iii 27

Vediso = vetasah i 3 ii 8

Veddhai = veṣṭate, viii 40

Venhu = viśnuh, i 12

Vettūna = viditvā, viii 55

Vebbhaho = vihwalah iii 47.

Veluriam = vaidūryam, iv 33.

Velli = vallih, i 5

Vo = vah vi 29, 37

Voehchham = vakshyāmi vii
16

Voram = badaram, i 6

Vrandam = vṛndam, iv 27.
cf. iii 4

Ś (श)

Śahidāni = sodhvā, xi 16

(Māg)

Śālā, etc = śṛgālah xi 17

(Māg).

S (स)

Saadho = śakatah, ii 21.

Saahuttam = śatakṛtvah, iv

25 (cf. App B)

Saā, sai = sadā, i 11

Saīram = svairam i 36

Samvatto = samvartakah, iii

24

Samvudam = samvṛttam, i 29

Samvudi = samvṛtīh, ii 7

Samvellai = samveṣṭate, viii

41

Sankanto = sankrāntah iii 56

Sankā = śanka, iv, 17

Sakka = śak (*root*), viii 52

Sakko = śakrah iii 3

Sachāvam = sachāpam, ii 2

Sajjo = shadjaḥ iii 1

Sanjado = samyatah ii 7

Sanjādo = samyātah, ii 7

Saḍhā = saṭhā, ii 21

Sada = śad (*root*) viii 51

Saneho = snehaḥ, iii 64

Santhaviṇṇam } = sansthāpitam

Santhāviṇṇam } i 10

Sanḍho = shaṇḍah, ii 43

Sañṇā⁴ = sanjñā iii 55

⁴ I *ignatti* = *vijñapīti* would be a better example cf note transl

- Sannam=ślakṣnam, iii. 33.
 Saddaha=śrat+dhā (root),
 viii. 33.
 Saddālo=śabdavān, iv. 25.
 Sanānam=snānam, x. 7. (*Pais.*)
 Sappham=śaspham, iii. 35.
 Sabharī=śapharī, ii. 26.
 Sabhalam=saphalam, ii. 26.
 Samattho=samastah, iii. 12.
 Samiddhī=samṛddhih, i. 2.
 Sampattī=sampattih, iv. 17.
 Sampadī=sampratī, ii. 7.
 Sambhava=sam + bhū (root),
 viii. 3.
 Sammaddo=sammardah, iii.
 26.
 Sara=srī (root), viii. 12.
 Sarado=śarad, iv. 10, 18.
 Sararuham, } =saroruham.
 Saroruham, } iv. 1.
 Sariā=sarit, iv. 7.
 Sariichchham=sadṛkṣam,
 i. 2, iii. 30. (*cf.* i. 31).
 Sariso=sadṛśah, i. 31.
 Saro=saras, iv. 6, 18.
 Salūbū=ślūghū, iii. 63.
 Savaho=śapathah, ii. 15, 27.
 Savomuo,-mūo=(?). iv. 1 (*cf.*
 note transl.)
 Savvajjo=sarvajñah, iii. 5.
 Savvajjo=sarvajñah x. 9
 (*Pais.*)
 Savvapno=sarvajñah, xii. 8
 (*Śaur.*)
 Savvattha, etc.=sarvasmin.
 vi. 2
 Sahamānā,-nī=sahamānā, v.
 24 (for this sūt. *cf.*, note
 transl.)
 Sahassahuttam=sahasrakṛt-
 vas, iv. 25 (*cf.* App. B.)
 Sabā=sabhā, ii. 27.
 Sāaro=sūgarah, ii. 2.
 Sāmiddhī=samṛddhih, i. 2.
 Sārango=śārngah, iii. 60.
 Sārīchchham=sadṛkṣam,
 i. 2.
 Sāvo=sāpah, ii. 15.
 Sī=asi, vii. 6.
 Sīllo=śṛigālah, i. 28.
 Sīāsīam=sitāsītam, iv. 1.
 Singāro=śārngārah, i. 28.
 Sīṭṭhī=srīṣṭih, i. 28.
 Sīḍhilo=śīṭhīlah, ii. 28.
 Sīḍdho=sniḍdhah, iii. 1.
 Sīho=śīśnah, iii. 33.
 Sīthao=sīkṭhaham (*neut.*),
 iii. 1.
 Sīndūram=sīrḍūram, i. 12.
 Sīndhavam=saindhavam, i. 38.
 Sībhū=śīphū, ii. 26.
 Sīm=teshām, tūśām, vi. 12.
 Sīram=śīras, iv. 19.
 Sīravapā, sīro=śīrovedanā,
 iv. 1.
 Sīrī=śrī, iii. 62.
 Sīḷḷham=śīḷḷam, iii. 60.
 Sīvaṇo=śvaparah, i. 3 iii. 62.
 Sīāsīam=sitāsītam, iv. 1.
 Sībhāro=śīkṭhah, ii. 5.
 Sīho=śīśho, i. 17.
 Sīḷḷī=sūḷḷī, ii. 7.

Suuriso=supuruṣah, iii 2.
 Sujjo=sūryah, iii 19.
 Suna=śru (*root*), viii 56.
 Sundo=śaundah, i 44.
 Sunderam=saundaryam, i 5,
 44 iii 18
 Sutto=suptah, iii. 1, vii 6.
 Supa (?)=mrj (*root*), viii. 67
 Suppanaba,-ī=surpanakhā, v
 24
 Sumara=smr (*root*), viii. 18
 xii 17
 Suvvai=śruyate, viii. 57. cf
 vii 9
 Sū, *particle*, ix 14
 Sūi=sūchi, ii 2
 Sūro=sūryah, iii 19
 Sūsai=śusyati, viii 46
 Se=tasya, tasyāh, vi. 11.
 Sechham=śaityam, i 35.
 Seja=śayyā, i 5, iii 17.
 Sendūram=sindūram, i 12
 Sebhālia=śephālīkā, ii 26
 Sevā, sevvā=sevā, iii. 58.
 Selo=śailah, i 35
 So=sah, vi 22
 Soamallam=saukumāryam, i
 22 iii 21
 Soūna=śrutvā, iv. 23.
 Sochchhom=śrogyāmi, vii.
 16
 Sonhū=snuṣā, ii 47.
 Sottam=srotam, iii 52.
 Somālo=sukumārah, ii 30
 (cf. note transl)
 Sonimo=saumyah, iii 2

Soriam=śauryam, iii 20
 Sossam=śuṣma, iii 2 (cf.
 iii 32?)

H (ह)

Hanso=hrasvah, iv 15
 Hake, hage=aham, xi 9 (*Māg*)
 Hadakke=hrdayam, xi. 6
 (*Māg*)
 Hanumanto, } =hanumān.
 Hanumā. } iv 25
 Hattho=hastah, iii 12, 50
 Hado=hatah, ii 7.
 Ham=aham (*asmad* decl vi
 40—53.
 Hammaī=hanti, viii 45.
 Harisa=hṛṣ (*root*), viii 11
 Hariso=harṣah, iii 62
 Haladda, } =haridrā, i 13 v.
 Haladdi, } 24 (on the latter
 sut cf note transl)
 Halio=hālīkah, i 10.
 Havim=havis, v. 25 (cf. iv 6)
 Haśidu, di, de,-da=hasitah,
 xi 11 (*Māg*)
 Hasai, hasanti=hasantī, vii
 11.
 Hasanto=hasan, vii. 10
 Hasiro=hasanaśīlah, iv. 24.
 Hassai, } =hasyate, vii. 9
 Hassajai, } viii 58
 Hālio=hālīkah i 10
 Hiaam=hrdayam, i 28
 Hitaakam=hrdayam, x. 14
 (*Paś*)

- Hittham=trastam, viii 62 (*cf.* Huvasu=bhava, ix 2, *cf.* vii
 App. A. 37).⁵
 Hirī=hrīh, iii. 62.
 Hire. *particle*, ix 15.
 Hīrat=hrīyate, viii 60.
 Huam (hūam?)=bhūtam, viii.
 2.
 Huna=hu (*root*), viii. 56, 57.
 Huva=bhū (*root*), viii. 1.
 Huvvai, hunijjai=hūyate, viii
 57. .
 Huvīa=abhavat, vii. 23; *cf.*
 note transl.
 Ho=bhū (*root*), viii. 1.
 Hojja, hojjā=bhavati, bhavi-
 syati, etc., vii. 20 (*cf.* note,
 transl.)
 Hossam, etc.=bhaviṣyāmi.
 vii 14.
 Hohitthā } =bhaviṣyāmah,
 Hohissā }
 vii. 15
 Hohīa=abhūt, vii. 24 (*cf.*
 note trans.)

The End

5 Hemachandra gives three forms, *Hittham*, *rajjhem*, and *gattham*